Chapel And School Architecture.

F. J. Jobson

The Wesleyan Normal and Practising Schools Westminster

CHAPEL & SCHOOL ARCHITECTURE,

AS APPROPRIATE TO THE

BUILDINGS OF NONCONFORMISTS,

PARTICULARLY

TO THOSE OF THE WESLEYAN METHODISTS:

WITH

PRACTICAL DIRECTIONS

FOR THE

ERECTION OF CHAPELS AND SCHOOL-HOUSES.

BY THE REV. F. J. JOBSON.

WITH NUMEROUS PLATES AND ILLUSTRATIONS.

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TO THE REV. JABEZ BUNTING, D.D.

DEAR AND HONOURED SIR,

BE pleased to accept the Dedication of this Volume, from one who regards it as among the greatest privileges of his life to have been favoured with your personal friendship and counsel. I know your habit of attending constantly to what is spiritual in the Church of Christ; but I also know, that you are not insensible to the importance of order and economy therein. It is on this ground that I venture to hope you will not despise the attempt here made to prevent extravagant expenditure, and unsuitable forms and proportions, in the erection of Wesleyan Chapels and School-Houses.

May your days on earth be prolonged; your usefulness in that branch of the Christian Church, to which you have so unswervingly devoted your life, be

continued; and your heart be comforted, amidst the growth of years, by the evangelical truths you have so successfully exhibited and enforced during the space of half a century.

I am,

With devoted respect and affection,

Faithfully yours,

FREDERICK JAMES JOBSON.

2, Thurlow-Place, Hackney-Road,
London, August 1st, 1850.

PREFACE.

THE substance of the six chapters on "Chapel Architecture," contained in the First Part of this volume, were given to the public, more than twelve months ago, in the columns of The Watchman newspaper: the Second Part, on "School-Houses;" and the Third Part, consisting of "Practical Directions for Building," have been since written, and are now first published.

Having devoted the earlier portion of my life to the study of Ecclesiastical Architecture, under the training of Edward James Willson, Esq., F. S. A., Architect, of Lincoln,—a gentleman who has contributed in no small measure to the revival of Gothic Architecture, in this country, by his works and writings,—on coming into the practical working of Wesleyan Methodism, I could not but lament the unsightly forms, in many instances, of its buildings for worship. Being led, by official association with the Chapel-Building Committee, to enquire into the expense of such buildings, I found that they were as excessive in cost,

as they were unsatisfactory in appearance. Feeling too keenly to be silent, I expressed my views on these subjects verbally to the Committee, and in written Reports to the Conference. Several friends in Manchester, and in other parts of the kingdom, earnest in their wish for improvement in the mode of erecting our Chapels,—and with whom I had freely conversed on this subject,—importuned me to give my views to the public through the medium of the Press. I did so, by weekly papers in The Watchman,—not thinking, at first, of ever giving them a more connected or permanent form. Several gentlemen, in different parts of the kingdom, whose judgment on such a subject claims respect, expressed by letter their approval of what I had written; and advised the collection of the papers, and their publication in a separate volume. The Conference of 1849 was pleased to express its satisfaction with the papers, and to advise their publication as soon as practicable. I then engaged to revise and publish them, and to add what I deemed necessary on School-Houses, and on particulars to be observed in building. I have here done what I could to fulfil the engagement, gratify my friends, and perform the promise made to my brethren in the ministry.

It will be seen that, in the Second Part, I have written somewhat at length on the principles and agencies of the Christian education and training of youth in connection with Methodism. I might have done this on the plea, that until

the several departments of education were set forth, its wants as to School-buildings, would not appear. But I freely acknowledge that from a sense of the great importance of the subject of Wesleyan education at the present time, I have gone beyond what is necessary, to prepare the reader for what follows on Schools and Class-Rooms; and have availed myself of the occasion to express my sentiments on Christian education. The Third Part, I have endeavoured to render as simple and as useful as possible; and, in doing so, have obtained that counsel and assistance from Legal gentlemen, and Architects, and Builders, which I deemed necessary. Designs for School-Houses, and engraved Illustrations have been added, without restraint upon reasonable expense, with the desire to make the volume, so far as practicable, a safe and sufficient Directory for Chapel and School-building, in Methodism.

By giving to the volume more than snatches of time, hastily taken, — and sometimes after an interval of weeks wholly devoted to other subjects, — it might, undoubtedly, have been rendered more worthy of favourable reception by the public. But I have much more serious work in hand than the erection of perishable buildings in brick and stone; and though I do not deny, that I have enjoyed much of the "Pleasures of Memory" during the hours I have been writing on Chapel and School Architecture, when I have had occasion to refer for proofs and illustrations,

to scenes visited in youth, when my whole being was awed by the majestic piles, and grand and solemn effects of light and shade, of the buildings in which I spent days from early morning to late at eve, studying the principles of truth and power in architecture;—yet, the "Pleasures of Hope" have had more influence over me; and nothing but the thought of rendering service to the Church of Christ would have induced me to give to this subject the fragments of my time which it has occupied.

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ERRATA.

Page 10, Line 13,—*for* hammer—dress *read* hammer-dress.
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PART I.—CHAPELS.

CHAPTER I.

THE DUTY OF MAN TO CONSECRATE HIS BEST WORKS TO THE SERVICE OF GOD.

ENLIGHTENED piety may justly feel itself humbled to helplessness when it would attempt to realise a material Temple fully worthy of Him whom "the heaven of heavens cannot contain." Under the deep conviction that all human efforts are incommensurate with an object so elevated, we may gratefully welcome the consolatory language of our great epic poet,* being, as it is, a metrical transcript of the assurance of Holy Writ, that the Infinite Majesty doth

"Before all temples th' upright heart and pure prefer."

But, does not a weighty and important question arise, as to the circumstances under which this precept of self-consolation can be conscientiously taken home to the heart? Though the mind cannot form a conception wholly adequate to the nature and attributes of the Eternal, does He demand that we strive to form no worthy conception of Him? Does He acquit us if

* Milton.

we remain satisfied with a merely sterile and fruitless acquiescence in the truth of His attributes as revealed in His word? Can heart-religion exist without a perpetual expansion of the great idea of God in the mind? and can the purifying idea grow and expand there without extending itself to the outward associations of His worship? If the hand have made no worthy effort to realise a "House of God," while the houses of men, whether for the purposes of art or science, for offices of dignity or assemblies of amusement, are built and adorned with every resource of wealth and skill, surely professing piety cannot acquit itself of half-heartedness, or something worse.

What surpassing power there is in the mere theme of religion to impel human energy to its highest efforts, and to enable genius to transcend the artistic description of merely mortal concerns, let the immortal poem just quoted testify. The greatest triumphs in music, —the "Messiah," with its unequalled grandeur and pathos; the "Israel in Egypt," with its overwhelming choral magnificence; the "Creation," with its elevated joy and rapt sweetness; the "Mount of Olives," with its wondrous sublimity,—all bear witness to the might there is in the theme of religion to raise and sustain the powers of genius in its noblest exercises. The most perfect achievements of the pencil—those of Raffaelle, and Michael Angelo, and Leonardo da Vinci—verify the same position. Sculpture is an art which, in modern times, has been merely imitative of ancient models; and those models of perfectness were, notoriously,

connected with religion. Ancient poets, like ancient sculptors, consecrated their best efforts to religion; and seemed, indeed, as if they dared not to begin to sing without invoking the aid of Divinity, under such imperfect conceptions as they had of the Divine Nature and existence.

That, in all ages of the world, it has been felt and acknowledged that Divinity claims from mankind the best works they can perform, is equally apparent in the architectural wonders of the earth. To their gods, the ancients reared their mightiest and most durable, their most graceful and most majestic structures. Witness the stupendous remains of old Egypt,—the sculptured caves of Elephanta and Elora,—the beautiful relics of Athens and Rome, of Pæstum and Agrigentum. While palaces and castles have crumbled into dust, these have remained, either defying Time to mar their earliest features of strength and grandeur, or retaining touches of beauty and symmetry which, even in their ruin, attract the eye of taste from distant shores.

It may be said, that these monumental wonders were produced by false and idolatrous systems of religion. But their erection demonstrates the natural sense of mankind; and true religion sanctions such efforts in its service. We are not left to doubt of this. The Tabernacle in the wilderness was framed by Moses of the most valuable materials, and wrought with the highest skill of the chosen people, under the immediate direction and superintendence of Jehovah. The Divine Architect presented to His servant, on the

mount, a "pattern" of what he was to make. This was a moveable sanctuary, suited to the worship of a migratory people, and was, therefore, frail in texture. Yet the shittim-wood pillars had silver sockets; the covering was curiously wrought with needle-work, and was dyed scarlet, and purple, and blue; the veil was embroidered with cherubim; the pillars of the hanging, or veil, and its hooks, were of gold; the altar of incense, above and around, was overlaid with pure gold; and the employment of the same most precious metal abounded in the furniture of the Tabernacle. Such was the direction of Him Whose house it was. The TEMPLE was not simply more substantial and durable, but still more superb and magnificent. David had long felt the inconsistency of dwelling in a house of cedars, while the ark of the Lord dwelt within curtains. He desired to build a more appropriate house for God; and though not allowed to do so, made most magnificent preparations for the work which was to be committed to his son. The temple of Solomon, it needs scarcely be said, was, for its magnitude and beauty, the object of universal admiration.

But it will be replied, that the frame-work of the religion of Moses was intended to be preparatory and pictorial; that it was suited to an infant people; and was designed to be emblematical of the spiritual realities that were to follow. And this is indubitably true. But Christianity is not opposed to the common dictates of human nature. Its genius is in no degree condemnatory of the principle of *consecrating our best works to*

God. Though emphatically a spiritual religion, it is not requisite, for the preservation of its spirituality, that it should be clothed in mean and despicable forms. It is no proof now,—any more than it would have been in the time of David,—of eminent spirituality, that men build better houses for themselves than they build for God.

Another objection may arise from the fact, that the primitive Christians paid no particular attention to the proportions and forms of their places of worship. But what were their circumstances? They were persecuted and banned by Pagan society. They had to conceal themselves; and met for worship in subterraneous retreats: even catacombs and other receptacles of the dead became their churches. But as soon as the free and open celebration of their religion was allowed, they began to build no mean temples,—as the historic records of what was done in this country, as well as in other parts of the Roman empire, in the period immediately succeeding the Dioclesian persecution, will show. In the fourth century, when Christianity obtained imperial sanction, large and costly buildings were erected; and the sumptuous cathedrals and churches which adorn the continent of Europe, and of which we have so many admirable examples remaining in our own land, are evidences of the conviction pervading the general mind of Christendom, in succeeding periods, that the localities of Divine worship ought to be worthily distinguished from the mere habitations of men, whatever might be their rank or dignity.

Most undeniable it is, that in the retrospect of the period during which some of the most stately of these fabrics were reared, there is much to be seen which is deeply repugnant to a spiritual mind. Many of the superb churches and cathedrals, that now adorn this and other countries, were built at a time when true religion had decayed and become corrupt; and it may be said, that for Protestants to imitate the works of that period, in the erection of their public buildings, is to prepare for the return to a corrupt system of Christianity. This objection, so frequently and earnestly put forth, might be applied with tenfold force against the Tabernacle in the wilderness, which, in several particulars, is known to have resembled the idolatrous temples of Egypt. There was no danger so great to the ancient Israelites as that of idolatry. There was nothing against which they were so frequently warned; and from the contaminating influence of which they were so carefully guarded by the Almighty; and yet the "Holy Place," the "Ark of the Covenant," the rich colours of blue, and purple, and scarlet,—the silver and gold; and the carving in cedar-wood, were such as they had been accustomed to associate with the idolatrous services of the Egyptian gods; and such as were not unlikely to lead a newly emancipated and uninstructed people to class the God they were to worship and obey with the false deities they had seen honoured and served in the most sumptuous temples, and by the most costly offerings. But at the risk of this, Jehovah gave such directions for the construction and adornment of the

Tabernacle as would not fail to fix in the minds of Israel the great and important principle which he would have them learn,—that their richest possessions, such as silver and gold; and their best workmanship, such as carving and embroidery, should be consecrated to His service.* And that principle remains unchangeable; for what in this was pleasing to the Divine Being four thousand years ago, is pleasing to him now, and will continue to be so to the end of time. Not that gold and silver—any more than the firstling of Abel's flock—are acceptable to him for their own sakes. The precious metals of the earth are His, and the "cattle on a thousand hills;" but *the spirit of sacrifice*, which consecrates them to His service He approves. The spirit such as David had, who refused to offer unto the Lord that which had not cost him any thing;† and which would not allow him to rest contented in his palace of cedar, while the Ark of the Lord lodged within mere curtains;‡—a spirit, the very opposite of that which arches and decorates a man's own dwelling; and which surrounds him with *gilded* ornaments and costly furniture, and yet leaves the House of God, in which he worships, with bare walls and ill-proportioned forms. It is not contended that good Architecture in ecclesiastical buildings will, of itself, add to the efficiency of the worship, or to the power of the ministry; but neg-

* It is estimated, on the records of Exod. xxviii. 24–31, that the value of the Tabernacle, with its furniture, was not less than £250,000. See "Illustrated Commentary of the Old and New Testaments."

† 2 Sam. xxiv. 24.

‡ 1 Chron. xvii. 1.

lect and carelessness respecting the appearance of God's house, where there is so much laboured and expensive attention bestowed on a man's own dwelling, argues deficiency in the knowledge or exercise of the principle taught by the Divine being from the beginning—*that man's best offerings should be consecrated to Him.* And when this principle shall direct and govern all persons who engage in the erection of Houses for Christian worship: when the Contributors of money shall present their "silver" and "gold:" when the Architect shall supply his most perfect design and employ the greatest vigilance in superintending the erection: when the Builder shall hammer—dress the stones—turn the arches—construct the roof; and all do *the best they can* in their several departments of service and labour, because it is for *God's* house, then shall the offering presented be pure and acceptable to Him.

The writer of these remarks is, nevertheless, not pleading for a high style of elaboration and ornament in the erection of Wesleyan Chapels. He is prepared to maintain that they should have *no unnecessary* adornment. He is convinced that an expenditure upon high adornment would be an abuse of God's gifts and displeasing to Him from whom they have been derived, and to whom they are professedly dedicated. In many towns and villages of this kingdom, Houses for Divine Worship cannot at this time be raised, and Ministers of the Gospel cannot be supplied for want of pecuniary means; and with such necessities it would be sinful to waste money on the smoothing of stones, or the carv-

ing of ornaments. Let open spaces for hearing the word of God, and for prayer be enclosed with walls and roofs. But, however plainly constructed, our chapels should be of suitable forms and in good proportions; these will not increase their cost. Simplicity, rather than profuse elaboration, is the characteristic of beauty. Deformity shocks the universal taste of civilised man. How symmetrical, how simple and pleasing in their forms, are all the works of God! Were not the architecture of the heavens, and the furniture of the earth, together with their various and important purposes, intended to educate the mind of man, and to refine his taste? It is impossible to tell the full amount of the beneficially refining influence suffusing man amidst the forms of beauty and grandeur—the work of the Divine hand—with which he is perpetually surrounded. And he who can look up to the vaulted heavens without feeling his mind expanded, or behold a simple flower without feeling tenderness excited, is but an inapt and irreverent scholar of the All-pervading and All-beneficent Teacher! Every grand, and beautiful, and graceful form in His great and glorious model-realm of Nature has its purpose; and not the least is the softening and subduing of man's heart, and the moulding it to gentleness and reflection. Let the divine lessons of the Ever-blessed One while on earth, who spoke of the "lilies of the field," and often drew His most powerful teaching from natural objects, remind us that deep spirituality is not weakened, but strengthened, by attention to the outward works of the Creator. If then, it be

one of God's methods of training His intellectual creatures, by surrounding them with perfect proportions and pleasing forms, surely, it cannot be consistent with devout ideas of His service, to set up, in His world of order and beauty, a disproportionate and offensive building, and call it a "House of God!"

Wesleyan Methodists are especially called upon to consider the subject of building houses for divine worship, and to agree, if possible, upon some general principles of Chapel Architecture. They are bound to do so, by the number of chapels they yearly build in England alone—to say nothing of other parts of the world where the agency of Methodism is largely and increasingly employed—that is, if they would be consistent with themselves and have their characteristic *unity* discerned by every beholder, even in outward things. They are, emphatically, what their venerable Founder designated them, "The *United* Societies." They are not accustomed to act separately, and without concert; but, being intimately associated in their general plans and operations, can agree upon general principles, and then carry them out in their several localities. This is their pre-eminent advantage over Congregationalists, and even over churches subject to separate Diocesan superintendence. *The Bond of Methodism*, which is felt, and so successfully acted upon, in all other important concerns—should be equally influential on the subject of Chapel Architecture, which has, by circumstances, become so prominent and important a consideration.

CHAPTER II.

THE GOTHIC STYLE OF ARCHITECTURE MOST APPROPRIATE TO A BUILDING ERECTED FOR THE OBJECT OF CHRISTIAN WORSHIP.

I AM aware that an attempt to select from the different styles of architecture the one which is most fitly adapted for a Christian temple, or house of worship, may be deemed a work of difficulty so great that it cannot issue satisfactorily, for all. We all have our prejudices, more or less strengthened by early associations and pleasant remembrances connected with the very manner in which some house of worship was constructed. In the minds of a few, education may have led to the preference of any form which is called "classical,"—or which, in other words, was cherished in Greece or Italy.

I have resolved, however, to write freely, and shall do so,—leaving the reasons I shall adduce for a preference of one style, to have their due operation on the minds of thoughtful readers.

Passing by, for the present, the modes of building employed by particular architects,—such as Palladio, Inigo Jones, and Sir Christopher Wren,—it may simply

be observed, that the four complete styles of architecture in use are, the *Egyptian*, the *Grecian*, the *Roman*, and the *Gothic*. From these a selection must be made, if made at all. Let us, then, consider which of these styles is most suitable to a building raised and dedicated to Christian worship, in this country.

It will be acknowledged, I presume, by all persons who speak with due consideration, that a building, as well as any thing else, should, as far as possible, make known by its appearance the purpose for which it was constructed. A Methodist Chapel is a place for Christian worship. If then, any style of architecture can be shown to have arisen out of the Christian religion, and to have been moulded by, and associated with it, from early times, so as to have become the outward and visible representation of Christian worship,—it is reasonable to say that such a style should be preferably selected; more especially if it can be shown that this *Christian* style of architecture is not inferior to any other style ever devised; that it is not more expensive; and that it is better adapted to the country and climate in which we live.

Such a style is that usually called "Gothic." It is, in all its distinguishing features, the creation and product of the Christian religion. Egyptian, Grecian, and Roman architecture sprang out of Paganism. They are the natural produce of the people of Egypt, Greece, and Italy; and were moulded and formed by their idolatrous systems of religion, together with the peculiar circumstances of clime and custom under which these

ancient people, respectively, lived. The buildings of those styles stand as significantly to represent ancient Paganism, in their native countries, as does the mosque to represent Mohammedanism in Turkey, or the pagoda to represent Brahminical worship in India.

Egyptian architecture, with its huge and massive entrance gates and overweighted pillars, was the natural production of the proud, but cumbrous and gloomy system of religion which prevailed throughout the Valley of the Nile, when priests ranked with kings, and judged the dead as well as the living. Grecian architecture was the native and legitimate offspring of a religion of sacrifice and revelry, as supported by a highly intellectual and pleasure-loving people, who worshipped outside the temples they built, in their clear, transparent climate, with the riches of the white marble quarries that abounded in their delightful land; and which temples they consistently adorned with exquisitely-sculptured representations of the victories of their gods and heroes, and of their idolatrous processions and sacrifices. Roman architecture, like the religion it represents, is the modification of Grecian to the less refined character of a military people; and, as decidedly as the Egyptian and Grecian, is Pagan in its representations.

Gothic architecture is Christian architecture, as distinctly and emphatically, as the Egyptian, Greek, and Roman, are Pagan. It arose out of the cultivation of the Christian religion; was formed and moulded by it; is its outward embodiment and repre-

sentation; and, with few exceptions, has always been associated with it. It is, therefore, what it has been declared to be, by the highest authority* among the writers on architectural antiquities, "Christian Architecture;" and should be considered as the true and appropriate style of building for houses of Christian worship.

As I am desirous of carrying with me the judgment of the reader, on this question, I shall endeavour to place clear *data* before him, in the form of a brief sketch of the rise and progress of Gothic Architecture, —taking care to mark out distinctly for observation the changes it has undergone, from its first development in the elemental principle of a pointed arch, by which it is distinguished, to its full expansion and maturity. To do this in the historical manner that I propose, will be more than is requisite for the establishment of the position I have taken: but there will be one advantage which, I doubt not, will be appreciated by many;—it will enable them to distinguish the varieties in the Gothic style of architecture; and to assign to each variety its proper date, as well as empower them to judge correctly of the consistency throughout, or otherwise, of a design proposed for a Gothic Methodist Chapel.

The term "Gothic," as applied to this style of architecture, seems to have had its origin in the prejudice of certain architects, ambitious of being viewed

* J. Britton.

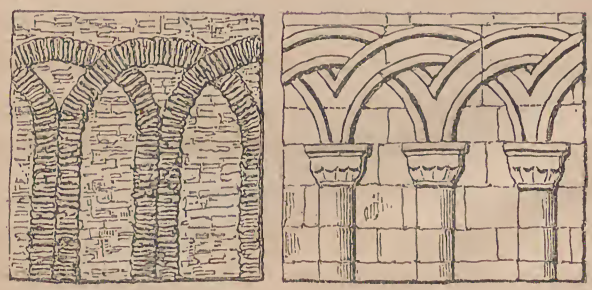
as superlative models in Art. "Gothic" architecture was so called, contemptuously, by Palladio, and other Italian architects, who viewed it as a mere barbarism committed upon Roman architecture, by ignorant and uncivilised men: very much, as we should say of any parties who do violence to our notions of true taste, "They are Goths!" This term had currency given to it, in this country, by Sir Christopher Wren, who gave ample proof of his utter unacquaintance with Gothic architecture by the barbarism he committed on Westminster Abbey, in the half Gothic and half Italian composition he mingled in the present western towers of that otherwise regular, though unfinished pile. Yet, in his masterly achievement of St. Paul's, and in the erection of St. Stephen's, Walbrook, with some fifty other churches in London, Sir Christopher proved himself to be an accomplished adept in the Italian or Palladian style. From this time, "Gothic" has been the term employed to designate the style of architecture of which we now write; and though it may be properly objected to as historically incorrect, and as conveying a reproachful idea,—yet the term is now so fully established, not only in our own, but in other European languages, that it would be useless to attempt to explode it. Like the term "Methodist," it must remain, having obtained a place as fixed and irremoveable in the vocabulary of Art, as that originally reprehensive term now holds in the nomenclature of religious professions.

The style which this term represents is that in which the pointed arch is the leading characteristic in

the edifice. The origin of this its distinguishing feature has been the subject of much discussion among learned and able men, and has led to many conjectures, more or less plausible, but all of them destitute of historic proof. Some have contended that the pointed arch is the most ancient of all arches; and have professed to find its type in apertures in the pyramids of Egypt, and in the Cyclopean fragments in Greece. Others have ascribed it to the elliptical forms in the Mohammedan mosques; further comparing its tracery with the trellis-work of those Saracenic erections, its vaulted arches with their cupolas, and its pinnacles with their minarets:—while others have professed to find its models in ancient buildings in Jerusalem, and at Acre in the Holy Land. But careful and impartial investigators have shown, that there is not sufficient ground for any of these theories. In the pyramid at Memphis, the pointed form of the opening is evidently accidental: the aperture in the Cyclopean gallery at Tiryus in Greece, has been made pointed by repairs: the ruins in the Holy Land, are those of buildings erected by Crusaders from the west of Europe, where Gothic architecture had been instituted; and as for the forms of Mohammedan erections, they no more constitute the basis of the pointed style than did the intersection of circles, as shown centuries before the prevalence of Mohammedanism, in the problems of Euclid.

In modern times, several poetical and pleasing hypotheses have been ingeniously set forth for the ex-

planation of the Gothic arch. Sir James Hall refers it to the interlaced wicker-work, for which the ancient Britons were celebrated, and with which they elaborated their houses. Bishop Warburton refers it to the sacred groves of the Druids, and calls them "the verdant cathedrals of the ancient Britons." But these theories are, also, more fanciful than true. The most probable conjecture is, that the pointed arch rose accidentally out of the intersection of semicircular arches, either in diagonal vaulting, which would appear pointed when viewed in perspective,—or, in the interlacing of ornamental arches, in Norman buildings. The conjecture last named seems to have the greater amount of evidence for its support: the earliest pointed arch being of the exact form that the intersection of circular arches would present, and occurring in the earliest examples mingled with semicircular arches. The interlacing of ornamental arches was very common in Norman architecture, as the examples remaining in this country—at Lincoln, Durham, Southwell,—and many other places, show. The accompanying illustration will explain my meaning.



In Malmesbury Abbey Church, Wiltshire,—in Little Shoring Church, Norfolk,—in Barfreston Church, Kent,—and in several other remnants of Norman ecclesiastical edifices in this country,—the semicircular arch and the early lancet-pointed arch are mingled together in the same building. Thus, as it has been observed, "the parent germ of Gothic architecture is found in Norman Churches;" and if so, it follows, that its first rise was in association with the Christian religion.

This was in the beginning of the twelfth century, as the ascertained dates of the buildings referred to make known. And before this, in our country, with the exception of the Norman erections, there seem to have been few permanent ecclesiastical buildings. The early Saxon churches, built under Ethelbert and Edwin, were of wood. The original Church at Glastonbury, was made of wicker-work: the Church of Lindisfarne, of oak planks, thatched with reeds: St. Paul's in London, supposed to have been built on the site of the idolatrous temple dedicated to Diana, (though an authority of the present day suggests some strong doubts of the fact,) was originally constructed of wood; and so remained until 1087, when it was destroyed by fire, and a church of stone was erected on the metropolitan site. Before this there were stone erections; for the Romans had introduced them, and, in their own style of mixing brick and stone, had fortified cities, and built temples, in England. Examples of these may be seen in the Roman gateway at Lin-

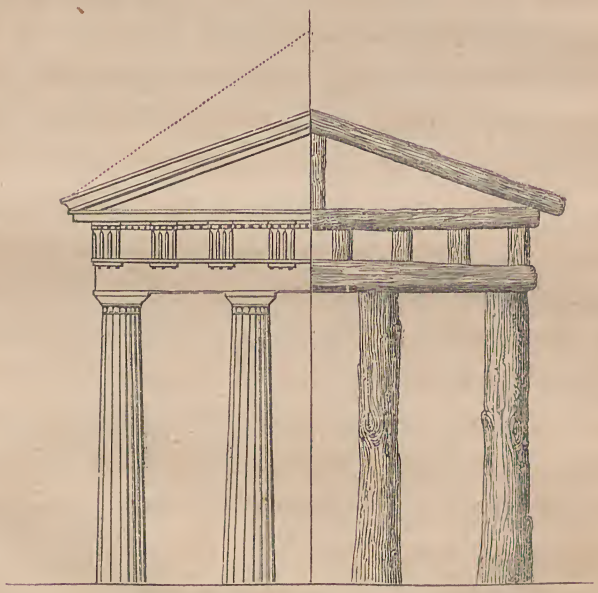
coln; and in the ruin, (supposed to be that of the temple of Janus,) within a few yards of the Church of St. Nicholas, at Leicester: the Church itself having been evidently built, in a great part, with fragments of the ruined temple. After the departure of the Romans, and the occupation of the country by the Saxons, Architecture seems to have declined, until it sunk down to barbarism. The remnants of supposed Saxon architecture in this country,—though they can with difficulty be distinguished from the remains of the early Norman,—seem to have very little of the Roman architecture left in their forms. The arches are small and low, the mere stumps of flowered Corinthian capitals are seen, and the columns are thick and clumsy. The adornments used seem to have arisen from grotesque ideas of animals among an uncivilised people, and are embodied much after the manner of carvings on wood wrought by the South Sea Islanders, and brought from the Pacific by Christian missionaries.

It was under William the Conqueror that ecclesiastical buildings were improved in this country. In Normandy, by the erection of St. Stephen's at Caen, he had previously shown his taste for architecture; and, within a century after his conquest of England, there were more large ecclesiastical buildings erected in this country, than within any century from that period to the present. The churches erected during the century succeeding the Conquest were what is called "Norman," in their style; and may be known

chiefly by circular arches, ornamented with zig-zag, back-headed, and grotesquely figured ornaments.

Out of this style, as we have seen, arose the "Gothic," or pointed; and this being found much more suitable to erections of stone, for Christian worship in this country and climate, was gradually improved, until it was brought to maturity; and was, to a late period, universally employed for ecclesiastical buildings in England.

Grecian architecture was, in its origin, wooden. It was first composed of trunks of trees, with lintels laid across the top, and with rafters resting upon them; thus:—



These were afterwards covered with ornaments; and when the Greeks came to employ marble and stone for

building, they retained the same wooden type, and even moulded and carved their ornaments to represent the beam ends, and the wooden finish they originally made. Besides, a Grecian temple was made for offering animal sacrifices. The priests, only, went within, while the worshippers remained *outside*. The interior was comparatively small and dark, being only lighted from the top; and if, in professed imitation of the true classic model, windows be made in the front and at the sides, and the interior be large, seated, and galleried,—the proportions and beauty of a pure Grecian building must be violated.

Again, the roof of a Grecian building is low. A high pitch was not required in the climate of Greece. With us, roofs must be constructed so as to resist the weather, and most readily throw off snow and rain; so that a much higher pitch of roof is required. But let any one put a high-pitched roof on Grecian columns and their entablature,—such as the dotted line on the accompanying illustration may indicate,—and he must immediately see that the entire symmetry of the building is destroyed.

These inadaptations were undoubtedly perceived by our Christian forefathers, and with bold and energetic minds they seized the idea,—probably suggested by the intersection of semicircular arches,—of rearing, with the stone taken from beds under their own soil, or brought from neighbouring countries, their lofty piles having tier above tier; and then pitched the roof suitably to the necessities of English climate and wea-

ther; and gave the whole height, amplitude, and grandeur, in solemn keeping with their great object.

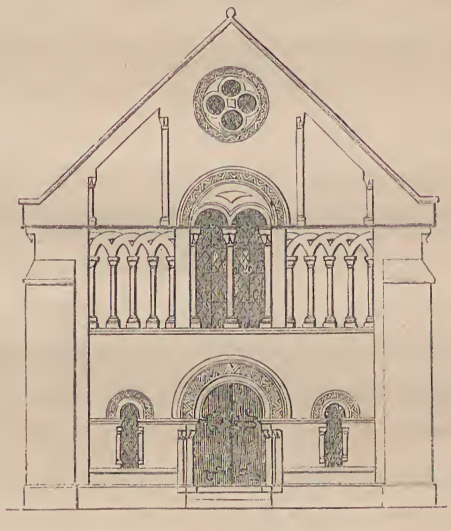
Thus, Gothic Architecture is ENGLISH CHURCH ARCHITECTURE. It sprang out of the Christian religion, as the natural embodiment, or outward representation, of its worship in our own land; and, as we have just said, was, until recent times, uniformly associated with it. Perhaps, to save myself from censure for speaking of what went under the name of Christianity, in those days, as the Christian religion,—I had better remind my readers, that if there existed any religion at all, in that period, it was in association with such buildings. And, furthermore, strong and firm a Protestant as I feel myself to be, I must confess, that I am not prepared sweepingly to declare or maintain—that, from the time of the Conquest by William, to the destruction of the monasteries by Henry, there was not, in this country, *any* spiritual religion.

CHAPTER III.

THE RISE AND PROGRESS OF GOTHIC ARCHITECTURE.

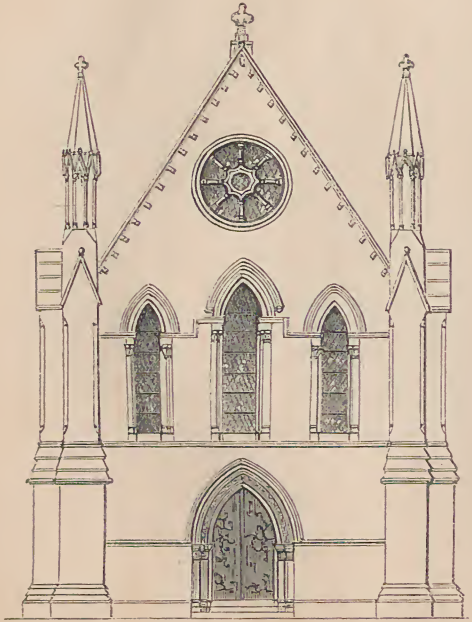
It has been already shown, that the Gothic style of architecture sprang immediately out of the Norman, and that it was first developed in connection with the Christian religion. But, it is well known, that after its first appearance it passed through several stages of improvement and elaboration. And, as it is very important that a chapel, as well as any other erection should be throughout consistent with the period of its style; and, since to judge correctly of the merit of a design, the characteristic features which distinguished Gothic architecture at successive periods must be understood, I shall endeavour to point out, as distinctly as I can with brevity, the principal characteristics of Gothic architecture at the several stages of its progress. Marking the dates of those, I shall name illustrative examples in different parts of the kingdom that may be referred to; and these, with the accompanying illustrations, presenting the front of a chapel in the style which prevailed at each period, will, I hope, make plain my meaning. The Norman style of architecture is not that which can be generally applied in

Chapel-Building; but to explain more fully some of my former statements, respecting the probable rise of the pointed arch out of intersecting semicircles, and to show how it might be made available, I give the following design.



NORMAN.

1, THE EARLY ENGLISH; 2, THE DECORATED; and 3, THE PERPENDICULAR; are the three classes into which Gothic Architecture is usually divided; and to these I shall now confine myself. Other terms are preferred by some architectural writers; but these are the terms best known, and most generally approved;—and I shall employ them throughout these chapters, though it will appear that the last term, as a descriptive, does not fully pourtray the features of the style of that period which it is employed to characterise.



Early English, No. 1.

J.WILSON. F. S. A. ARCHITECT.

Decorated English, No. 2.

Perpendicular English, No. 3.

By way of a general description of these three successive classes of the Gothic style of architecture, it may be said, that the first will be seen to be the most simple and severe; the second most pure and chaste; and the third most elaborate and ornamental. The three designs here given for the fronts of Chapels will exhibit at one comparative view their respective characteristics, and assist the reader to understand more fully several parts of what follows.

1. The EARLY ENGLISH style of Gothic Architecture prevailed chiefly throughout the 13th century. Its rise was not later than the reign of Stephen, and it continued to the reign of Henry III.; including in its period about one hundred and forty years. The characteristics of this style are *simplicity*, *lightness*, and *elegance*. Its first appearance, as we have seen, was in the slightly pointed arch formed by the interlacing of semicircular arches; and when first separated as an arch, as might be expected, it was supported by the heavy Norman column to which were conjoined such ornaments as had previously prevailed. By degrees, the arch became more sharply pointed, and the single pillar became clustered; until the perfect *lancet*-headed windows and doors appeared; and the separate column was made more light and elegant by having arranged round its central shaft, slender detached pillars of Purbeck marble. The dark hue and high polish of the Purbeck marble pillars, when first erected, greatly enriched the interior beauty of the cathedrals and churches in

which they were so numerously placed. The clustered columns of this period were united under one capital, and rested upon one basement. They were bound together by horizontal bands placed at certain distances. The foliage which adorned the capitals was simple, and consisted chiefly of leaves springing from single stems, and bending in graceful curls under the uppermost mouldings. The ornaments which distinguish the Early English style are the "dog-tooth flower," as it is called, from its pointed form divided into four leaves: these ornaments are usually inserted as an enrichment in a hollow moulding of the arch and jamb; and were, most probably, improvements upon the plain pyramidical "nail-headed" ornament of Norman architecture. The stunted pyramidical covering of the Norman tower was now elevated into a spire,—which was seated in diagonal form immediately upon the cornice, without a parapet; and was relieved by small windows with plain pedimental heads placed alternately on its four oblique sides.

Examples of the earliest form of the pointed arch, —mingled with semicircular arches, and associated with other Norman features,—may be seen in the Inner Temple Church, London: a building erected, and dedicated to divine worship, by Heraclius, Patriarch of Jerusalem, in the year 1185, while on a mission in this country to engage Henry II. in the wars of the Holy Land. Also, in Barfreston Church, Kent, erected still earlier; and in Malmesbury Abbey Church, Wiltshire, built in the time of Henry I. The most advanced forms

of Early English may be seen in Salisbury Cathedral, begun in 1217, and finished in 1280; in the spacious nave of Lincoln Cathedral, begun by St. Hugh, 1195; in the Galilee Chapel, at the west end of Durham Cathedral, built under Bishop Pudsey, between 1153 and 1195; in the eastern part of Westminster Abbey—the part used for divine service, and which was built by Henry III.; and also in Peterborough Cathedral, Beverley Minster, Fountain's Abbey, Tintern Abbey, and in parish churches situated in many of the ancient towns and cities of England.

This style of Gothic architecture is, because of its comparative cheapness, oftener imitated in modern erections than any other; and, on this account, should be carefully studied in all its parts. The design of the front of a chapel, marked No. 1, will explain several of the observations that have been made in describing the Early English class of Gothic architecture.

2. The DECORATED GOTHIC is, in reality, an expansion of the Early English into a more ornamental style; and prevailed from the reign of Edward I. to that of Richard II.;—a period of more than one hundred years. It was, evidently, a resolution of our forefathers to *advancé* in the art and science of architecture; and, having obtained the first principles, they progressed in the use and application of them until they so fully matured and perfected their works, that their children cannot add to their improvements with credit. They built the models: we imitate them; and are regarded

as successful only so far as we observe the forms they developed, and the proportions they fixed upon. The time may come when some surpassing genius shall create a new order of architecture; but it is indubitable that, for seven hundred years past, nothing important in architecture has been originated; and with regard to Gothic architecture, for the last three hundred years no improvement has been made.

In the latter part of the 14th century, Englishmen perceiving the great flexibility and vast resources of the pointed style, with true artistic feeling unfolded the simple germ into full luxuriance, consistency, and beauty; and they never ceased until they had blown the flower into all the varied and delicate forms of which it was capable. Their genius was experimental, inventive, and progressive. Ours is retrospective, imitative, and (has been too long) retrograde. They went onward in their designs, never servilely imitating the past, or reverting to a style which had been discontinued; and on this account it is that we can determine, with such certainty, the particular date of their erections. Moreover, this is the explanation of the several styles to be found in most cathedrals and larger churches in this kingdom, which occupied many years in building. They would go forward with the age, though it might seem to interfere with the consistency of their complete works.

This is evident in the Decorative style of architecture. It is, as we have said, an expansion and unfolding of the Early English; and is distinguished by

having a greater amount of ornament than that class of the Gothic style which preceded it, and by being free from the exuberant and elaborate embellishment of the class that followed it. There is in the Decorative style a greater degree of beauty and of chaste conception apparent, than in any other. It was carefully studied and practised, at the period just named, by a school of architecture and sculpture in this country, which was directed by ecclesiastics of finished taste and great learning,—such as William of Wykeham, bishop of Winchester, and Bishop Rede, of Chichester; and was carried to so high a state of pure magnificence that it is regarded as the most perfect of the Gothic varieties—being often denominated the "Pure Gothic."

Its primary development was in the expansion and more graceful turning of the pointed arch. This had previously been too narrow and sharp-pointed to be perfectly pleasing; but now it was expanded,—the windows were enlarged and divided into many lights, by mullions in the form of small columns,—and the window-head was filled with flowing tracery, either of geometrical forms, or in imitation of wheels and flowers. The pediments and canopies were enriched with foliage and flowers, now called "leaves" and "crockets;' and were ornamented at the top with an elegant flower bound around the stalk, and now called a "finial and neck-mould." The pillars of one column were now united; and the carved foliage of the capital was less stiff, and had more of the verisimilitude of nature. Large and lofty central towers were raised on the

churches, with spires well advanced, both in altitude and ornament,—which were enriched, like pinnacles, with mouldings, crockets, and finials,—as may be seen in "the far-famed wonder of the West," the spire of Salisbury Cathedral; and in the beautiful group of spires at Lichfield, called "the Three Sisters." That bold feature, the "flying buttress," supporting the upper part of the nave, called "the clerestory," was brought forth from former concealment, and placed fully in view, with appropriate enrichments. Roofs of wood were framed into arches and spandrils, being moulded at the angles; and vaulted stone groining,—at that period most abundant,—was enriched with superbly moulded ribs that branched out into various star-like forms, and seemed bound together, where the ribs met, by an architectural knot, called a "boss"—which was most frequently covered with some pleasing or grotesque device. The parapets, from being plain and straight, were pierced, and enriched with flowing tracery; and the buttresses were placed diagonally at the corners of the building, and were not unfrequently ornamented with niches and statues. Enriched screens also now appeared. Tombs arose, from the simple sarcophagus and coffin-like shape they had previously borne, to superb canopied monuments,—which, in a later period, expanded and flowered out fully, as in the gorgeous chapel of Henry VII. at Westminster. Indeed, the characteristic feature of the second style, or class, of Gothic architecture, is *decoration;* and, therefore, the style is properly called by that name. The

most common ornament, placed at certain intervals, in the mouldings of this period, is the "ball-flower," (which consists of a ball, enclosed within three or four leaves,) and the *quatre-feuille*, or "four-leaved flower," (which points to the angles of a square.)

Examples of the Decorative Gothic may be seen in the additions made to the Norman front of Lincoln Cathedral, which, in its superb screen-like façade, is not surpassed by any composition in the kingdom; in the entire eastern part of the same Cathedral; in the transcendent west front of Peterborough Cathedral, and also in the west front of York Cathedral; in the octagonal tower and lantern of Ely Cathedral; in the nave of Beverley Minster; in St. Mary's Church of the same town; and in several of the large churches of Lincolnshire. An outline of the front of a chapel in the Decorative style is given under No. 2.

3. The Perpendicular Style of Gothic architecture prevailed from the reign of Richard II. to the early times of Henry VIII.;—a period of about one hundred and fifty years. Its principal characteristics are panelled tracery, compact and square; and an overflowing profusion of ornament. On this account, no single term is sufficient to represent it,—such as the word "perpendicular" only,—for there is much of a horizontal character to be seen in it: for instance, the transoms of windows, the depressed arches of doors and windows with square labels, and the frequent introduction of horizontal string-courses. There are, also, several form

of adornment which are neither perpendicular nor horizontal; but, as panelled tracery is the principal distinguishing feature of this style, we may employ the most common term, and call it the "Perpendicular."

It is chiefly observable in the upright mullions introduced in the heads of windows,—in the low and depressed arches struck from four centres, and two of them below the line of the springing,—in the square labels over the heads of windows and doors, the intermediate spaces being filled up with tracery, and the doors themselves profusely panelled,—and in the panel-like tracery which, not unfrequently, covers the interior walls and several external parts of the buildings. It is a style that fully accords with the sumptuous manners of the times of Richard II., Edward IV., and the two first Tudors; and has often been described as the "Tudor Architecture." Its profuse embellishment somewhat fatigues the mind, and prevents repose; and, therefore, by men of correct and refined taste, it has been declared less pure than the style of the preceding period. But the most able and practical men in architecture, including Sir Christopher Wren, have borne unhesitating testimony to the perfection of scientific skill evident in the skeleton frame-work of the profusely ornamented buildings of this style. The ecclesiastics of those times, whose opulence and taste led them to practise Architecture, were not scientifically inferior to any of their predecessors; and though, in the judgment of some persons, they super-mullioned windows, and glutted with ornament walls and roofs,

yet they did not overweight, nor render unsafe, their works by so doing.

In this style of Perpendicular and Florid Gothic it was, that most of the wooden screens remaining were designed and wrought. By it, quadrangular cloisters, (previously unadorned enclosures for purposes of exercise and religious contemplation and study,) were formed into sumptuous corridors, that must have been most tranquillising and grateful to the mind of a cultivated man, as he paced his way with slow and solemn steps, amidst the innumerable ornamental arches and fretted roofs, seen in lengthened and almost endless perspective; and beheld reflected upon the inner wall, and on the sepulchral floor, the deep and brilliant hues of vermilion and azure, umber and gold, from the scripture "storied windows richly dight" of the outward enclosure. In this elaborate style most of the church porches remaining were built;—also, the octagonal turrets with inverted arches, or *ogee* coverings; the St. Catherine wheel, and marigold windows; the most profusely adorned towers; and, more particularly, the gorgeous fan-like tracery of vaulted roofs, with their overhanging pendants, which make the arches appear as if they had been turned by magic, and left suspended "in mid air" to rest on nothing. These, thickly studded with heraldic forms, (mostly the roses and portcullis of the House of Lancaster,) and brilliantly coloured and gilt, are undoubted signs of the Perpendicular style of Gothic architecture.

The most perfect examples of this style are in the

very beautiful monumental chapel built on Wakefield Bridge, by Edward IV., to commemorate the death of his father, in the deadly struggle between the Houses of York and Lancaster; in the enchanting abbey of Melrose, in Scotland; in the superb tower and lantern of Boston Church, Lincolnshire; in the model of chapels, King's College, Cambridge; in the sumptuous and royal chapel of St. George's, Windsor; and in that *orbis miraculum*, (or "miracle of the world") as Leland calls it—Henry VII.th's chapel, Westminster Abbey. The sculpture of this period was equally imposing and elaborate with the architecture. The figures of apostles and saints, ecclesiastics and knights, kings and nobles, were most tastefully chiselled, and most richly adorned. Their tombs and canopies are among the gems and wonders of our cathedrals and churches; and the chantries placed within external buttresses, or transept aisles, are magnificent in their enrichments. In the spandrils between the choir arches,—as if the forms of leaves and flowers had been exhausted,—angels are introduced with musical instruments, seeming to join in the chanting of the choir below. The cathedrals of York and Lincoln supply ample illustrations of these particulars; and many other large ecclesiastical buildings might also be instanced. A design for the front of a chapel in this style is given under No. 3.

The architectural works of these three periods are, in number, and many of them in magnitude, sources of amazement to beholders now living; and especially

when we consider that the Reformers and Puritans demolished nearly as many buildings and ornaments as they spared. The highest names in English ecclesiastical history are found classed as the scientific guides and superintending architects of the periods in which they lived. Bishops did not refuse to take the compass and the square, and to make designs for the House of God. Some of them, like Hugh of Lincoln, used the chisel and mallet, and carried up steep ladders the "goodly stones" they had prepared. Masons were, in those days, accounted most honourable in their employment. God's house was, uniformly, what it ought always to be—the best house in every city, town, or village. Who, on entering such cities as Durham, York, and Lincoln, can behold their superb Cathedrals rising in solemn grandeur, and towering above all other buildings, and not admire them? Who can view the magnificent pile of Lincoln Cathedral, as it strides more than five hundred feet along, on its "sovereign hill," (to use the words of Wordsworth, in his fine apostrophe to it,) so that when seen from the main street below, (from which it may viewed to the extent of more than a mile,) it seems as if the House of God was enthroned in regnant grandeur,—and not say that it stands as a lasting memorial, if not of the pre-eminent spirituality, yet of the laborious service and sacrificing zeal, of them who built it?

I have not, in this historic notice of the rise and progress of Gothic Architecture, said any thing respect-

ing the style that succeeded the three varieties I have described. It is well known that there was a half-domesticated form of Gothic introduced by Hans Holbein, and others, in the time of Henry VIII. They Italianised Gothic, and cramped it into stiff and stumpy forms; and afterwards it fell into a kind of mongrel and bastardised style,—such as may be too frequently seen in comparatively modern erections; and which, by its introduction into churches and cathedrals, where additions have been made in later years of rood-lofts and organs, has not only disturbed the order and beauty of the buildings, but greatly vulgarised the English taste. As my object is to set forth the *pure* and the *true* for imitation, I shall not dwell upon what has been very justly designated "the DEBASED" style of architecture. I shall endeavour, in the next chapter, to show *how* Gothic Architecture ought to be employed in Methodist Chapels; guarding it from extravagance and abuse—to which, like many other good things, it stands greatly exposed.

CHAPTER IV.

THE PROPRIETY AND ECONOMY OF GOTHIC ARCHITECTURE, APPLIED TO CHAPEL BUILDING.

We have seen that Gothic Architecture is, in its origin and associations, Christian Architecture; and that, in its several varieties, it appeared, from early times to a late period, as the outward memorial of Christian worship. But the objection has arisen, that it was employed, chiefly, by a church that paid more regard to external forms and impressive ceremonies than to spiritual religion; and the question still remains, how Gothic Architecture can be appropriately employed by Wesleyan Methodists.

It may be averred that our Reforming forefathers, whose principles we hold, evinced a disposition to desert Gothic Architecture, and leave it to the Romish church. They did; and their immediate successors, the Puritans, in their zeal, broke down the "carved work" of English churches "with axes and hammers;" and, refusing to appear in connection with what had been diverted to superstitious and idolatrous purposes, they rejected the Gothic style of church-building, and erected "Meeting-Houses," as irregular and as plain, in

design and character, as the stables they built for horses, or the barns they raised for corn. And they were, in a great measure, driven to this course by the circumstances in which they were placed. They felt themselves to be so hemmed round with monuments of that which they abhorred, that there seemed no way of escaping from its influence but to clear the ground, and begin anew. But now that time has been given for calm reflection, and opportunity for avoiding extremes, Truth in Architecture is appearing; and the modern successors of the Puritans work not a little Gothic into *their* houses of worship, and thus give increasing practical proof that they perceive Truth in Architecture is not necessarily connected with Error in Religion.

Some pious and well meaning Christians are fearful of the application of Art, in any form, to the service of the Almighty. I honour the feeling; and should regret deeply to see carelessness arise as to the outward representations of Christianity. In these times of Tractarian heresy, caution is especially needed. But safety is in Truth, and not in extremes. I hope and pray that the day will never come when painted scenes and sculptured figures shall be introduced into Methodist chapels; and I am of opinion that, already, there is too much "music," as it is called, in some places of worship. But shall not Art be eventually employed in the service of Christ; or shall it always be an instrument for the unbelieving and sinful world?

Genius for the production of Art—is it not from God, from "whom cometh every perfect gift?" And should it not, then, be consecrated to Him? Good John Knox did much to abolish, for a time, the use of organs in Protestant Nonconforming churches, by satirically enquiring, from the pulpit, if the Lord could be served by a "kist o' whistles;" and in obedience to some stern blows against Gothic architecture from zealous preachers, men went every where "dingin doon" organ-lofts, statues, paintings, and ornamental buildings. And, for a time, Music has taken refuge in concert-halls and opera-houses; Sculpture has employed her chisel and mallet on carving, in Italian marble, figures of licentious gods and goddesses; and Painting has defiled her pencil in pourtraying scenes of revelry and drunkenness, or has debased it in representing to the life pampered puppey-dogs and favourite race-horses. But shall Art, in Christian England, never be rescued from this degraded position? Shall it never employ its marvellous and elevating power for Religion? Every reflecting Christian will give an affirmative answer in his own mind.

And, already, the organ-loft has re-appeared, even in Nonconforming chapels. That grand and solemn instrument has banished therefrom the reedy, squeaking pipes and string-breaking fiddles, which too often broke the harmony of religious worship; and it begins to be admitted that Christians ought to have their hymning melody as harmoniously attuned in the House of God, as when they gather in choral groups for social

enjoyment, in their own homes. And Painting, though not to adorn the interior of God's House, but to refine and elevate the general mind, shall lift her rainbow pencil to pourtray,—not as she does now, poodles, barbarous hunting-scenes, and goaded racing steeds,—but the all-elevating and affecting subjects of the Saviour's life and death—"The Transfiguration," "The Last Supper," "The Agony in the Garden," "The Crucifixion," "The Entombment," "The Resurrection," and "The Ascension." And so with Gothic Architecture: it shall, with all its surpassing flexibility and unbounded power of adaptation, be again used in the service of God. It is now reviving; and is, more or less, employed by every Christian denomination. The general feeling is already in its favour, as the outward representation of Christian worship in this country.

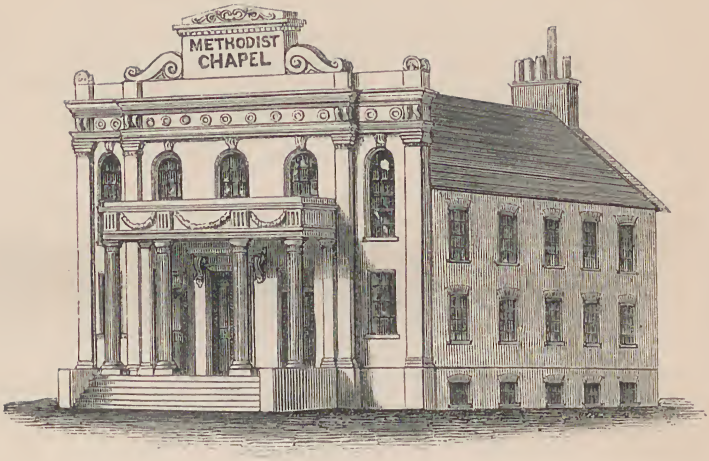
But, it may be said, that the same statements, as to inconsistency in Architecture, that have been made respecting churches and chapels, might also be urged with regard to dwelling-houses and buildings of a miscellaneous character, throughout the land. And, it is true; for a very Babel of styles from all parts of the world, and from all ages,—without respect to materials, situation, climate, or purpose,—appears in the city-streets and buildings, and in the country-houses of Great Britain. *Egyptian* halls, *Grecian* club-houses, *Roman* railway-stations, *Italian* villas, *Swiss* cottages, *Mohammedan* pavilions, and carpenter's paste-board or putty-moulded Gothic, are strangely huddled together, and strewn up and down on this our northern and

Christian island. Indeed, considering the extravagances that have been committed, it would not be surprising if some veritable *Goth*, retired from the East India Company's service, should build for himself an Indian pagoda,—or some retiring tea-dealer should erect for himself a Chinese tower with tiers of shady eaves and suspended ornamental bells. But, I am not pleading for consistency in the world, but in the church; and, without waiting for appropriateness in domestic dwellings, let us seek improvement in that which outwardly pertains to the service of God. Lyceums, Museums, and Athenæums, may be built after Roman and Grecian models, and will then best accord with the names they bear; but let us not dishonour the religion we profess, by imitating Pagan temples in the erection of buildings where "the blood of bulls and goats" is not to be shed, —but where is to be worshipped, in faith and love, the Divine Saviour of Mankind.

The propriety of employing Gothic Architecture on houses for Christian worship might be argued on other grounds—such as the confusion of apprehension or knowledge occasioned by our use of Pagan Architecture. Who has not felt the uncertainty of apprehension, and the incongruity of ideas, arising from the sight of a Chapel in Roman or Grecian Architecture when he entered a city or town for the first time? On looking upon the building (unless an inscription-board was on it) he could not tell whether it was a Concert-room, a Theatre, a Town-hall, or a Chapel. But who, on seeing a Gothic chapel, has had any difficulty in

determining its appointed purpose? Its ecclesiastical form made known its use, at first sight, and without any possibility of mistake. What can more fully manifest the fitness and propriety of erecting buildings for Christian worship in the Gothic style of architecture?

I would not, unless rendered necessary by unsupported contradiction, give pictorial illustrations of the inappropriateness of forms that have been employed for Methodist chapels, considering the object of their erection,—by contrasting drawings made from such buildings with Gothic designs; although such contrasts would fully sustain the statements made in this chapter, and would strengthen what I have yet to advance on the ground of economy. To say nothing of the barn-like Chapels in country places, that might have been erected with better forms and proportions at no additional cost, (and in most instances with less,—for disproportions in buildings are usually very expensive,) I could refer to large Chapels in commercial and manufacturing towns which are more like warehouses or factories than Houses of God; and where, if in any case, a tall chimney were added on one side, the building would immediately appear ready for use as a cotton-mill or a wool-factory. And others might be named that look much more like concert-rooms or theatres, than erections for Christian worship;—others, with made-up shop-like fronts, having sham windows, readily seen to be such,—by their situation,—being placed higher than the roof; and the whole, perhaps, propped up behind by an iron bar; while the sides are as plain



Usual Style.

Gothic Style.

and barn-like as could well be conceived, and disfigured by a clumsy heap of chimneys. But I forbear to give exact copies of such, and offer, as an accompanying illustration of my statements, a general, and what any observant and candid person will admit is not an exaggerated representation of what has often been built,—in contrast, also, with the design of a chapel such as might have been erected instead.

In making these statements, (which, if *now* thought by some persons to be too positive, I have no doubt will be received and maintained by the judgment and taste of the next generation of Methodists,) I do not intend to reflect unkindly or dishonourably upon those who have, of late years, exerted themselves so generously to bring about the erection of large and commodious chapels which are *not* of Gothic forms. Great praise is due to them for their exertions and their liberality; and *some* of the more modern chapels are, *in their style*, great improvements upon former erections in Methodism, and are ornaments to the towns and cities in which they are placed, and where they stand as monuments of Methodist piety and zeal. I do not write to censure and condemn the past, so much as to plead for what I believe would be better for the future.

Much less would I have it supposed that I write in condemnation of our venerable fathers in Methodism, who erected mis-shapen and unsightly buildings in

which to worship God. They did the work of their day; and they did it earnestly and devotedly. They were mostly unpolished, but fervent and hard-working men, suited to the great and laborious foundation-work they had to perform. They were poor, despised, persecuted, and scattered, and were glad to get any covering for their assemblies; having something else to do than to study Chapel Architecture. Indeed, the first Methodists built their chapels rather for refuges of mere private communion, and for preaching-houses, than for places of public worship that should contain within themselves *all* the requisites of the House of God. They went to the parish-churches for prayers and sacraments; and purposed reviving and purifying and improving the Church of England, rather than to become a separate church. And it was not until they were driven away from the Lord's table in the Established Church, and their faithful teachers were turned into the fields and the streets, that they began to entertain the idea of becoming separatists. Nay, even then, both Mr. Wesley and his followers cherished the hope that the time would soon arrive when they would be able to return to the church from which they had been excluded.

Under such circumstances, it could not be expected that they would erect ecclesiastical buildings, as complete in form and style as they would have done if they had supposed these would be permanent. They, like all prudent and conscientious reformers, were gradual and sometimes slow in their progress. They were not hasty and violent revolutionists, clamorous for the over-

The First Methodist Chapel, London, called "The Foundry."

throw of existing institutions that they might trample the last fragments of them in the dust. Like Luther and his coadjutors, they reluctantly said or did any thing which would seem to weaken the church in which they had been nurtured; and when driven away from her rites, they left her, weeping. Their object was not to throw down the fabric, but to cleanse and repair it; and when turned away from their spiritual home, and compelled to provide for themselves, they, in their orphan-like condition, built places of worship simple and plain—for they had not the time nor the means to erect any other.

The "Foundry Chapel" derived its name from the circumstance of its having been, originally, the place where the Government Brass Ordnance was cast. It stood in the locality called "Windmill-Hill," Upper Moorfields, London; and which is now known by the name of Windmill-Street,—a street that runs parallel with City-Road, and abuts on the North-west corner of Finsbury-Square. The Chapel was on the east side of the street, some sixteen or eighteen yards from Providence-Row; and the entire premises occupied a space of ground, measuring about one hundred and twenty or thirty feet in front, from north to south, and about one hundred feet in depth, from east to west.

The Chapel, as seen in the Engraving, is the front building with two doors. The proper entrance to it was by the door on the left hand, and the general entrance to the premises,—to the preacher's house,—school,—Band-Room, &c.,—was by the door on the right hand, where the school-children are represented as going in. There was a plain belfry on the gable at the further end, in which there hung a bell that was rung every morning at five o'clock, for early service, and every evening at nine, for family worship; as well as at sundry other times. There were no pews in the Chapel; but on the ground floor, immediately before the pulpit, there were some ten or twelve seats with back rails, appropriated, with the exception of the first and the last, to the female worshippers. Under the front gallery were the free-seats for the females; and under the side galleries the free-seats for males. The front gallery was used exclusively by females; and the side galleries by males.

The Band-Room was behind the Chapel, on the ground-floor. It was some

Their great work, as spiritual pioneers, was to open the way for a free gospel, to invite sinners to God, to raise Societies or Churches of converted men; and it is for their more opulent successors, happily unpersecuted, to provide chapels in more becoming forms. Theirs was a preparatory work, and they performed it faithfully. It is no disgrace to their memories that they built no chapels in true architectural taste. The very times in which they lived were, architecturally considered, barbarous and low. In their day, scarcely a building of any kind was erected in a pure and consistent style of architecture. They *could not* have done what we *may* do. Mr. Wesley went as far as he could in this; and gave proof that, had he lived in these times, he would have given attention to this subject. Take as examples of Mr. Wesley's perception of proportion and order in Architecture, as well as in other

eighty feet long, and twenty feet wide, and accommodated about three hundred persons. It was used for the five o'clock morning service, in the winter season; and the bands met in it on a Thursday evening, after the week-night preaching. United Intercession and Prayer Meetings were also held in it, on Wednesdays and Fridays, at two o'clock. The north end of the room was used for a SCHOOL, being fitted up with desks, &c.; and at the south end was the BOOK-ROOM for the sale of Mr. Wesley's publications.

Mr. Wesley had his *apartments* in a building over the Band-Room, which appears, in the Engraving, elevated in a house-like form, over the Chapel. His STUDY was at the right-hand corner. The DWELLING-HOUSE was at the end of the Chapel, next the gable with the belfry, and was occupied by Assistant Preachers, and by the domestics. The entrance to it, as before stated, was through the Chapel. The smaller buildings, immediately on the left, are the coach-house and stable. The former next the gateway, and the latter next the band-room, where the door and windows are seen over the wall.

It was on the Foundry premises that the first Methodist Society was formed, and that the first Methodist Conference was held.

things, the chapels of City-Road in London, and of Oldham-Street in Manchester: chapels which, in these respects, far surpass most of the chapels built in modern times.

Nor would I, while advocating the adoption of Gothic Architecture for ecclesiastical purposes, be understood to be pleading for unnecessary forms and ornaments,—or, that we, as a people, should adopt *all* the arrangements and enrichments of the Gothic churches in this country. They were built for the exhibition of ceremonies which we, as Protestant Christians, do not approve. We do not confine the church to the clergy, and therefore need not make so much of the chancel, nor screen it off from the gaze of the multitude by carved work. We do not "offer up the daily sacrifice of the mass," and therefore need not make all things give way to the "high altar,"—nor place the pulpit on one side to show the altar. We make prominent the preaching of Christ's gospel, and therefore the pulpit should be in the most convenient place. If we use no bells, we need no towers; and as we employ no processions of ecclesiastics to impress the senses and to inspire awe and reverence, we need not have "long-drawn aisles."

Methodism—in a word—requires *Chapels*,* and *not*

* I prefer the term "CHAPEL," as applied to a Methodist place of worship, to that of "Church," because, as most commonly used, it is best understood; but in an interesting and lengthened conversation I had, some time ago, with the Rev. W. H. Rule,—whose researches on ecclesiastical subjects, and whose varied learning entitle him to attention,—he gave the following reasons for the use of the term "CHURCH:"—

Churches, as the latter word is commonly understood; and we should not be inconsistent with our profession as Protestants, in building fabrics only suitable for the forms of the Romish Church, or be wasteful in our expenditure in so doing. This consideration demands careful thought at the present time; for there have already appeared among Nonconformists significant signs of their danger in this, as in other things—of

He refrained from using the word "CHAPEL," 1. *Because it is unscriptural,* being no where to be found in the Bible relating to a House for God. It may be found in the book of Amos, (vii. 13,) relating to the house of Baal; and in the Apocrypha, relating to idol temples. Thus, its very origin—if traced to these sources—condemns it, for it belongs exclusively to idolatry. 2. *Because it is expressive of inferiority.* It was not intended to be applied to a building in which *all* the acts of Christian worship are performed; but only to one in which there were some particular services—such as masses and prayers for the dead—and preaching to a *part* of the general congregation in a more convenient locality, as in "Chapels of Ease." On this account, Mr. Wesley discountenanced the use of the term Chapel, and used the term "House,"—or the phrase, "House of God,"—which phrase is, in meaning, nearest the phrase "Church."

Mr. Rule would use the word "CHURCH," to represent a place of Christian worship, 1. *Because it is consistent with Holy Scripture:* believing (though some persons have denied this) that the passage in 1 Cor. xi. 22, relates to the *place* of assemblage,—"Have ye not *houses* to eat and drink in, or despise ye *the Church of God?*" The Anglo-Saxon term "Chýrch" *(Chyrch)* was obviously taken from the Greek word "Κυριακον," *(Kuriakon)*—the Lord's house. 2. *Because the early Christians called their places of worship* "Εκκλεσιαι," (EKKLESIAI, *churches.)* The early Fathers—such as Justin Martyr, and Tertullian, of the second century—do so; as do all the early Christian writers. But some persons will say, "it is incorrect and inappropriate to use the term Church for a building of brick or stone, when its original meaning was undoubtedly for a congregation." Such objection, however, cannot be consistently applied here, unless it be also applied to other descriptive terms. Members of Parliament must never speak of "counting the House," for, strictly speaking, it is but one. Neither must men speak of "going to Court," for any person may walk in the court-yard.

rushing hastily from one extreme to another. Some of them have already built chapels with chancels, transepts, aisles, and towers. We must guard against this excess, and be careful not to shock the sound Protestant feeling of our people. The cross, it must be admitted, as the sign of our redemption, is, if unabused, an affecting memorial; but having been greatly abused, I would not make its form the basis of a building, nor would I place it as the ornamental finish of a Gothic gable. In adopting Gothic Architecture, we need not be inconsistent with our professed form of Christianity, as Protestants, and Methodists.

But it may be said that Gothic Architecture, while appropriate in the erection of churches, is not so, as to chapels; and being, as it is generally supposed, much more expensive than the Grecian or Roman style—that is, if carried out in all its details—it would be imprudent for Methodists, who have no "government grants" for chapel-building; who are not partakers of "Queen Anne's bounty;" and who have no landed property to support their fabrics with the necessary repairs, to adopt such an unsuitable and costly style. The answers to such objections are brief and decisive. The Gothic style of architecture is as fully suited to chapels as to churches, and much more so than either Grecian or Roman. These "classic" styles, as already shown, must be barbarously interfered with, in their proportions, to place tier above tier; to make numerous openings, both in the front and sides, for windows; and to cover the whole with a roof of such a pitch as to be

suitable to our climate. On the other hand, Gothic architecture admits of expansion or contraction to any extent. It may be as lofty in its erections, or as low as we please. It may be simple and economical in its forms, as in the Early English—moderately ornamental, as in the Decorated—or elaborately adorned, as in the Perpendicular. It has models, from the plainest chantries, which are small in their dimensions, to the spacious and sumptuous chapels of St. George's, Windsor—Henry VII.th's chapel, Westminster—or that of King's College, Cambridge.

And, as to *Expense*, it is a mistake, fostered by prejudice, to suppose that Gothic Architecture is necessarily more costly than Grecian or Roman. In the forms most frequently employed in the erection of ecclesiastical buildings, it is the cheapest. The District Church Building Committees, and the Free Church of Scotland, have proved this for themselves. And the Methodists have *proved* it. The Model Plan Committee, appointed by the last Bristol Conference, applied to six of the most able architects, residing in different parts of the kingdom, for designs, specifications, and estimates, in their quantities and prices, of a chapel to accommodate seven hundred and fifty persons, in Gothic, Grecian, or Roman styles: each architect to supply two designs—one in Gothic, and the other in Grecian or Roman—with their estimates. The result was, that in *every* case, the estimated cost of the erection of the Gothic design was *less* than the estimated cost of the others; and, in some instances, considerably less. And

this is what might be expected; for one great recommendation of Gothic Architecture is, that it employs no unnecessary forms *merely* in the way of ornament, as other styles do. It requires no expenditure of £500. on five or six heavy and lofty columns to support nothing, as does Pagan Architecture. I know of one Grecian front of a Methodist Chapel which must, with its quadrangular tiers of columns and entablature, and with its flight of numerous steps, (necessary for its elevation, but most dangerous in frosty weather,—and, at all times, difficult for the aged,) have cost as much as all the chapel besides. And I could name another Grecian Chapel in Methodism that had no less than £500. expended on its fluted-columned recess for the Communion-Table, almost wholly hidden behind the Pulpit and the Reading-Desk; and which Chapel left the Trustees with a debt, that by its many thousands, has oppressed them most grievously. But I forbear, for while I write *freely*, I must not even seem to condemn good and generous men, who, in their great zeal for God, committed, unintentionally, some improprieties.

Gothic Architecture requires no such extravagant outlay for ornament. All its ornaments are parts *necessary* for the strength and convenience of the building. Its buttresses support and strengthen the walls, and make them as strong as if twice as thick. Its mullioned windows prevent the blinding glare of a mass of light, such as shines in at a large Grecian opening. Its pillars, if within, support the middle roof, and

hold fast the gallery. Its pinnacles, by their pointed forms, throw off the wet from the buttresses, and prevent injury; and its parapets, cornices, and basement-mouldings, are all, if properly employed, conductors of water from the building. It requires no artificial accompaniments,—such as do-nothing front gables with blank windows and with iron-bar supports behind. It is—incontrovertibly—the most *consistent* and the most *economical* style of Chapel Building that can be employed.

In writing thus, it must not be supposed that I would represent Gothic architecture as *essential* to the spiritual prosperity of Methodism. I have not so learned Christ. The prosperity of Methodism is dependent on the Divine Blessing on its inward life, and not on the outward works of man. "An Earnest Ministry" and "an Earnest Church," as a venerable and beloved father in Israel has lately taught, are the principal wants of the times in which we live; and, while, from a knowledge of wasteful expenditure of thousands yearly, by Wesleyans, on unsatisfactory buildings, I write these chapters on Architecture, yet I am far more earnestly desirous for a Methodist Ministry baptised with the Holy Ghost, and in full sympathy with the masses of the people, and for a living, working Church, than I am for Gothic Methodist Chapels. The effort of my life, I hope, will be given to promote the former, while mere fragmentary moments can, or shall, be given to promote the latter. But, every thing in its own order. On all hands there are de-

mands for some settled principles in Chapel-Building. Most painful reports of the waste of money have to be presented to the Conference, annually, for want of them. There is, also, a general feeling after improvement in architectural style; and there is danger, as already stated, lest in the efforts now making to escape from bald and barbarous forms, there should be a hasty rush into needless and unbecoming adornments. The man who does not perceive these things, and who does not also see the turn of the public mind to Gothic architecture for ecclesiastical buildings, is, in information, behind the age in which he lives. Nor will mere warnings, or oracular statements (such as all thoughtful Christians can make at proper seasons) on the non-dependence of spiritual religion on outward forms, arrest the current of thought and feeling, now set in, and flowing with considerable strength, among the Wesleyans,—as it has also among other Christian churches,—for propriety in externals. The Scriptures do not condemn "the *form* of godliness." They sanction and enjoin it by plain and positive commands. It is the form *without the power* they condemn; and Methodism is not likely to be less spiritual in its inward life, nor less influential on the world, by having, in its outward representations, *appropriate* and *economical* forms. Will it be said that Methodism will be less alive and powerful in its services within the Gothic Chapels than it was in the old, irregular, and suffocating buildings they have superseded?—or, than it would be, if, in architectural style, it was more nearly

associated with Concert-halls and Theatres? There is Truth in all things that are good; and force it down for a time as men may, and hold it under water by prejudice, as long as they can, yet, eventually, it will rise and be uppermost. Things will have their right place in the world, however disordered for a time and so will Gothic Architecture.

CHAPTER V.

THE PARTICULAR WANTS OF METHODISM IN CHAPEL BUILDING.

Wesleyan Methodism has particular wants to be provided for in the arrangements of its public buildings. It is not the ordinary oblong Chapel, however correct in its proportions, and consistent in its architecture, that will supply all it requires. It has its social means of grace; its religious education of the young; and its benevolent institutions for the relief of the sick and the poor, which must be considered, as well as the exercises of public worship, if the Chapel premises shall provide what is requisite to the efficient working of the Wesleyan system of Christian means and agencies. This has been increasingly felt in late years; and it being evident that some general principles of Chapel-Building were required by the Connexion, the subject was introduced to the Bristol Conference of 1846, by James Heald, Esq.; and, on his proposal, a Committee was appointed to consider the requirements of Methodism, in its Chapel-Building department; and to obtain Plans and Estimates from competent architects, such as might, with confidence, be recommended

as Models for general use. This Committee, called "The Model Plan Committee" was composed chiefly of Ministers and Lay-Gentlemen in the neighbourhood of Manchester. The members of it met frequently, and carefully considered, in the first place, what were *the wants of Methodism in the arrangements of their buildings, for social and public worship;* and, as their Secretary, I may here avail myself of the advantage I possess, in this respect, and give the results of their deliberations, while, at the same time, I hold myself alone responsible for the reasons and terms by which I shall in these pages endeavour to support those results.

1. It appeared to the Committee that, in preparing to erect Wesleyan chapels, sufficient consideration had not generally, been given to the want of *Class-Rooms* and *Vestries.* These are indispensable to the working of Methodism, in the present day. Formerly, they were less needed than they are now. In the past time, classes were scattered, as to their places of weekly meeting, throughout a city or town; but, of late years, there has been a growing feeling towards meeting for weekly fellowship on the chapel premises. Though this feeling should not be hastily encouraged, (for there are very great advantages resulting to Methodism in the meeting of members in different localities,) yet, the wants and desires of a religious people must be reasonably met; and class-rooms on chapel premises must, in the present day, to a much greater extent than formerly, be provided. In addition to these, it is also

requisite that, in connection with a chapel of considerable dimensions, at least one larger room for *prayer-meetings* and *social gatherings* should be supplied. The increased agencies of Methodism require this. Of course, additional buildings will require additional expense; and it is important that ministers and trustees, in their first meetings for the erection of a new chapel should consider that, as Methodists, they have not only to build a chapel, but also vestries, class-rooms, and a larger room for prayer-meetings, annual or other tea-meetings, &c.

2. Another consideration which engaged the attention of the Committee, was *the arrangement of the buildings in such a manner as most easily to admit of enlargement when required.* The enlargement of our Chapels has, of late years, been so frequent, that, to prepare for it in the original plan of a chapel, so that, when necessary, it may be executed in the readiest and least expensive mode, becomes a measure of common prudence. And the Committee found, by applications to practical men, that it would be easy, generally, to provide for enlargement, by including the class-rooms, and the larger room over or below them, under the roof at the farther end of the chapel. On this plan, the roof not having to be disturbed, it would be necessary only to take down the wall behind the pulpit, and the floor and cross-walls of the rooms behind; and then the chapel would be enlarged. Class-rooms and vestries would, of course, have to be provided elsewhere; and, if possible, sufficient land should be secured for them

in the original purchase. This mode of enlargement would not be practicable in all cases; but where it would, it is desirable that original provision should be made for it.

3. Another and a very important object to be secured in Methodist chapels, and which was carefully and anxiously considered by the Committee, was *the furnishing of seat-room for the children of Sabbath and Week-day Schools.* This was not required in the earlier days of Methodism, but it must be amply supplied now, if Wesleyans are to maintain their consistency, and keep their position among the Christian churches of the land. The Methodist education of the young is avowedly *religious;* therefore, all the children under training in Methodist schools ought to be habituated to regular attendance on Public worship. In former years, Sabbath-school instruction was chiefly secular; but the time has happily come, when children may easily learn to read and write on the week-days. The Sabbath-school is now made, more consistently than it used to be when otherwise employed, the means of dealing with the consciences and hearts of children, rather than with their intellects: it is now, confessedly, the training-place for eternity, rather than for time. This fact renders it imperatively necessary that increased attention should be paid to the children of our Sabbath-schools, with regard to providing places for their attendance in the House of God.

The time has also come when Sabbath and Week-day schools must be more closely allied with the

churches, and more manifestly under the care of Ministers. They must be regarded, more than they have been, as an important part of our church system. The "lambs" of the flock must be seen *within* the fold, and be under the shepherd's care; but how can this be, if they are not present when the pastor is feeding his people with the living bread? The pure milk of the word is to be given to babes, as well as strong meat to Christians of mature age. Personal visits to the schools by the Minister, are necessary to his entering into union with them; but the link between him and the youthful portion of *his charge* will not be strong and closely binding, unless they form a regular and integral part of his congregation. Nor will the children be likely to reverence the House of God, and continue in connection with Methodism, unless they be *trained* to habitual attendance on public worship. In this respect, as in others, the proverb is true, "Train up a child in the way he should go, and when he is old he will not depart from it."* But, for such attendance provision must be made, in the building of Methodist chapels, of seats in sufficient number,—and that, not in offal corners, nor in ceiling-mounted galleries, where the children can scarcely see or be seen, —and where adults would refuse to sit and hear the gospel. The young must have deserved prominence given to them in the sanctuary. The congregation and the Minister must *feel* that they belong to them; and the children should be encouraged to attend on the

* Prov. xxii. 6.

Sunday evening, as well as on the Sunday morning. Many of them would do so, if they had a convenient place to go to.

4. Another most important subject, which engaged the serious deliberations of the Committee, was *seat-accommodation for the Adult Poor*. The attendance of this part of the community is essential to the prosperity of Methodism, as to every other section of the Christian church. In addition to their being, by their very numbers, the broad and massive base of the pyramid of human society,—the granite foundations on which the sand-stone, the chalk, and the tertiary formations rest in safety,—they are set forth in the language of Scripture, and by the teaching and example of Christ, as the peculiar charge of the Church, and its peculiar hope. "The Poor ye have always with you," said the Redeemer. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love Him?" said the apostle Paul. The church in prosperity has, at all times, had its most numerous members from the ranks of the Poor. As, in the first instance, "the common people heard" *the Carpenter's son* "gladly," and the mission of Christianity was authenticated by the evidence that "the Poor had the Gospel preached unto them,"—so, in the present period, and so shall it be to the end of time, the children of poverty and sorrow shall most readily, and most gratefully, receive the gospel, and they shall form the most numerous and convincing proofs of its power to bless and to save. It

is so in Methodism, wherever it is preached most prosperously, whether in town or country. The unsuspecting "sons of the soil" are the large majority of its members in the agricultural parts of the kingdom, and the pale, hard-worked mechanics in the manufacturing districts. The white, blue, or green frock-covering of the one prevails, as a colour, in Methodist village congregations; and the fustian dresses of the other, in its religious assemblies, in such vast hives of busy labour, as Cornwall, Staffordshire, Lancashire, and Yorkshire. Self-interest alone ought to prevent our even *seeming* to despise "one of these little ones;" and especially when we consider that the greatest benefactors of mankind, and the most successful labourers for the church, have been raised up from their ranks.

Most of the men of influence in the larger towns and cities of this kingdom have advanced, by no very remote pedigree, from them. And what may we not expect from them when, recently, no less than Nine Hundred and Fifty Essays on the Sabbath have been produced by "Working Men,"—and the deservedly popular Essay, with its beautiful, and delicate, and woman-like title, "The Pearl of Days," has been written by "A Labourer's Daughter?" The most honoured Ministers, Missionaries, and Reformers, have been from them—not merely from the time of Martin Luther, the miner's son of Mansfeldt, but from the days of the Apostles, when horny-handed fishermen were employed to reform and purify the world; and when it was said by inspiration, "Not many wise men

after the flesh, not many mighty, not many noble are called,"—that is, to honourable ministerial success,—"but God hath chosen the foolish things of the world, to confound the wise." If such, then, be the declarations of the Bible, and the evidence of fact, Methodism, or any Christian church which seeks prosperity, should not neglect the Poor; but should provide ample and convenient seats for them in the house of God. This is beginning to be felt by other churches. The Church of England is demanding large accommodations for them. It is throwing off its pew-doors, that, in this respect, the rich and poor may meet together; and seems very desirous of making it understood that the Established is pre-eminently "the Poor Man's Church." But Methodism, if carried out in the spirit of its native genius, is far better adapted to befriend the Poor. It has less of class distinction in it. The "highways and the hedges" have been its thoroughfares of benevolent labour, from the beginning; and from thence it has rescued thousands of outcasts, and, under God, made them spiritual partakers of His saving power. Its highest offices are equally open to *all*. If faithful to its trust, it pays no undue respect to "the men in goodly apparel," in "gay clothing," or "with a gold ring." It employs the intelligent woe-worn mechanic, who has had his native shrewdness sharpened by daily exercise, and who has been regenerated and saved by grace,—as readily as it does the gentler and more finished in education, of the wealthy. If, then, it be consistent with *itself*, in its

Chapel accommodation it will make it evident that it provides largely for the Poor.

It must be confessed that, of late years, this has not been so evident as it might have been. Following the forms and fashions of other communities, it has, in some instances, but scantily supplied the poor with sittings. It has, in others, by drawing-room seats and scarlet curtains, separated the congregation too much into distinct sections. Our Chapels have been fitted up too much as private dwellings than as places of public worship; and the free sittings, if sufficient, not made readily perceivable, nor easily accessible. I could name Chapels with expensive architectural frontispieces of stone, and with interior ornaments, of "dead white and gold," where the poor's seats are like sheep-pens, in the four corners of the building, and behind the pulpit; and where, even then, the seats adjoining are screened off most carefully by high rods and curtains. I am no believer in the doctrine of "equality" as it is now expounded by many. I regard it as vain and foolish, and contrary to the order of God, as evidenced by the different capacities of men; for—make all men "fall back and take close order" to-day, and to-morrow you would find some of them, through superiority of intellect and surpassing energy of character, advanced before their comrades. But, admitting this, it is not only unbecoming but detrimental to Methodism, (and it would be so to any church,) thus to *appear* to neglect the poor.

Partial excuse for some things done in this way

may be found in the very injurious system of heavy chapel debts, which has prevailed among us. Trustees have had to "farm" their seats to raise the interest money, and, in fact, to avoid utter ruin. On the whole, they are far more to be honoured and pitied, than blamed, for what they were compelled, in many instances, to do. But when, to gain interest money, the seats originally appropriated to the poor, on the ground-floor, have been taken away to make family pews, and the poor, (among whom are the aged, weak, and decrepid,) sent into the extreme corners of the galleries,—even if the number of seats given were equal to the number taken away,—it was a manifest impropriety; nay, in some cases, an injustice. For, in some instances where this has been done, the original contributors to the building of the chapel were promised that a certain number of free sittings should be provided; and, in nearly all cases, it should be remembered, the pew-holders pay for the seats of the poor—inasmuch as they pay a higher price for their pews than they would pay, if there were no free sittings.

I have sometimes thought—(but as I may be alone in this thought I shall express it with brevity and diffidence)—that a more satisfactory arrangement might be made with regard to free-seat accommodation for the *known* poor of Methodist congregations, than has hitherto existed. And that is, by securing, in some prudential mode, to the poor man, *his own place* in the House of God. It must be to him, as it would be to

others, inconvenient and annoying to have to seek a seat for himself, every time he enters the chapel. Undoubtedly, he would greatly prefer to have *his own seat;* and, if really unable to take a seat by payment, he should have it, if practicable, without. I am aware that, in this arrangement, as well as in making large provision, generally, for the poor, in the way of free-sittings, caution would be required. It is known that many who *can* and *ought* to pay for sittings in God's house avail themselves of the free-seats; but this abuse of a good thing, by the unworthy, should not prevent Christians performing that which is just and good to the deserving.

It will be seen, that to accomplish what is necessary, *the Chapel Debts of Methodism must be perseveringly reduced.* Indeed, as soon as practicable, *they should be entirely removed.* Reasons for this remark are obvious. In the first place, let some of the evils resulting from the system of heavy chapel debts be considered. How much, for instance, in late years, has the work of God been restrained among the Wesleyans, by their burdens in this respect! What time and energy, on the part of anxious Trustees, have been consumed that might have been more efficiently employed! What oppressive loads of responsibility and care have they and their children had to bear! And to what an immense extension of the cause of Christ might the pew-rents have been devoted, if they had been available! The Treasurer of the Chapel-Relief Fund informs me, that, since the Centenary Year of Metho-

dism, not less than *one quarter of a million of money* has been paid from the fund he has held in trust, for the relief of distressed chapels; and that, upon these relieved chapels alone, it may be presumed, half a million still remains as debt. But how many Wesleyan chapels are there, with heavy debts, which have received no relief. Now, suppose all this debt were discharged, and the income from pew-rents free for use in the extension of Methodism in this country, what an immense increase of its ministerial agency might, immediately, be made!

I know that some of my brethren and friends are afraid of the results of the *entire* removal of chapel debts; and that some question the propriety of taking pew-rents for the support of the Methodist Ministry. They think it safer for Trusteeship to have some debts remaining upon the buildings; and more scriptural, or expedient, to have the ministry entirely supported by the weekly pence and quarterly contributions of the classes. But, to say nothing of the manifest fitness of God's House being unburdened of debt, surely Trust-property may be made as safe by a proper legal instrument, if free from debt, as if loaded with it. And, where is the unscripturalness, or inexpediency, of taking ministerial support from members of the congregation, who are not of the church? Other churches take it;—and Methodists too. The *principle* is already admitted, in the case of the "Quarterly Collections." And what can be more reasonable, or legitimate, than that persons who *voluntarily* place

themselves under a ministry, should contribute towards its support? And such persons, I believe, would much rather give their pew-rents to the support of the ministry under which they sit, than to meet the interest of a chapel-debt.

But, it is said, "If you get support thus, it will fail proportionately in the classes." Not if the Ministry be increased as the times in which we live demand that it should. Then, there would be the same reasons for strenuous effort in the classes as now. And let it be spoken out freely. The period has come when *the Methodists must increase the number of their Ministers*, and that largely, if they are to retain their station among the churches of this kingdom, and meet the requirements of the age. This is strongly felt on every hand. And, if it were not for the numerous and efficient Local Preachers, that serve so honourably in the several circuits, Wesleyans would find their societies and congregations retrograde rapidly. But more pastoral oversight, and more ministerial labour is called for every where. In the larger towns, ministers are almost crushed down in spirit, to despondency, by the consciousness that they cannot, for want of more assistance, meet the increasing demands made upon them as *pastors* and *evangelists*.

It must be admitted, on due consideration, that with the present rate of supplying Ministers to Methodist circuits, there is scarcely any opportunity afforded them for the exercise of their office, as evangelists, —by preaching the Gospel of Christ to the out-door

population. The usual supply of ministers to a circuit under the present system, is below, rather than above the number absolutely required for the services in the larger chapels on the Sabbath-day. If in the city, or town, they have to conduct the morning and evening worship in those chapels—to preach twice—meet the society, or hold a prayer-meeting after preaching in the evening; and in the afternoon, to meet classes for the renewal of the members' quarterly tickets—to visit the schools—or to hold love-feasts, &c.;—and, if in the country, it is not uncommon for the minister to preach three times on the Lord's day—to walk, or ride, several miles,—to renew the members' tickets, and to administer the Sacrament of the Lord's Supper;—these duties, whether in town or country, as they have now to be performed, require the whole of the Minister's time on the Sabbath, and, consequently, leave him no opportunity for going into lanes, and alleys, and courts, and streets, to preach the gospel to those who cannot be found at other times in the week, and who do not attend any place of worship: and, unless the number of Wesleyan Ministers be increased in the respective circuits, they will not be able to fulfil their calling as evangelists for Him, who has taught them, by example and by precept, to *go after* the lost sheep in the wilderness, and to *seek* to save them. If Methodism is to enlarge its borders, more Ministers must be employed than those who shall be wholly engaged on the Sabbath in the larger chapels of its circuits. Every circuit should provide, at least, one

Minister more than those that have to be employed within doors, who, in his turn, (for he should not be separated from his brethren exclusively to this work,) should be a Home Missionary to the town or neighbourhood in which he may reside. My belief is, that hundreds of devoted Wesleyan Ministers of the present day, long to perform this kind of out-door work; and are deeply depressed in spirit by the knowledge that there are thousands of perishing outcasts in the highways and hedges, whom, through ceaseless ministerial labours on the Sabbath-day, they cannot even once invite, much less, by persevering efforts, *compel* to come in. And it is not in the towns only that more Ministers are required, but also in the villages. At the present period, it is not going to a country congregation once a fortnight, as in former times, that will satisfy the people, or meet their spiritual necessities. There are many in the country districts that want, and demand additional pastoral attention; and they *must* have it, if Methodism is to be efficiently maintained among them. Some of the larger villages have now societies larger than those of former days in large towns, and which in these times of ecclesiastical activity require resident pastors among them. But such pastors cannot be provided unless there be a considerable increase of the number of Ministers; and, to me, there seems no method, of making such provision, which is at once so practical and so just, as from the income of pew-rents in chapels that are entirely free from debt. In this *crisis*, as I regard it, something

additional in the supply of Ministers at home must be done; and I, for one, am not unwilling to risk chapel property, if properly settled on the form of the Model Deed, to accomplish it.

There are, already, some encouraging signs in this direction. A considerable number of the chapels built lately are entirely free from debt; and it should be the persevering effort of Wesleyans to have *all* their chapels free. It may not be practicable, or prudent, to attempt, in all cases of remaining debts, an immediate removal of them; but, in most instances, arrangements might be made for their gradual reduction, on such plans as those organised at Melton-Mowbray; at Grimsby; and at Newcastle-upon-Tyne.

There is another subject, which intimately connects itself with the one just named, and which demands the serious consideration of Ministers and Trustees who may engage in chapel-building; and that is, *the evil*, as I regard it, *of erecting very large Methodist Chapels.* It may be found expedient to have one large chapel in the central part of a populous city or town,—to be used on general occasions, such as the District Missionary Anniversary; but, to erect several such chapels in one town, is likely to retard the progress of Methodism, rather than to promote it. The increase of the Ministry, according to what is now required for pastoral oversight, would, most probably, be thereby prevented. If two moderately sized chapels were built instead of one of great dimensions, each containing, say, a thousand,

or twelve hundred persons, of course, two Ministers would be required for their supply, instead of one, as in the case of the very large chapel. And who, that considers all the circumstances to be taken into account on this subject, will not say, that a thousand or twelve hundred persons are quite as many as should usually be assembled together for worship in one building? To say nothing of the impossibility of one minister being the efficient pastor to a church and congregation, numbering two thousand persons, or more; nor of the consequent pain and mortification in his mind, arising from the knowledge that *he* cannot perform, to that people, all the duties expected of him. For, divide the residences of the members of such a church and congregation into districts, for pastoral visitation by the several ministers in the circuit, as you will; and even tell the whole congregation you have done so,—yet, if an acceptable minister, the greater number of those persons that desire pastoral visitation, will expect him to call, more or less, upon them at their homes. But to say nothing of *this* impossibility, which, in many instances at the present time, painfully wounds the minds both of ministers and people, yet let another impossibility be considered: that of obtaining, in regular and certain succession, the appointment of preachers who shall, by the power of their voice, be able to fill a large chapel, and make two thousand persons, or more, hear all that they say. Not a few of the finer spirits in the Christian ministry are the subjects of bodily weakness, and it is cruel to them, as well as afflictive to the

congrègation, to force them to strain their physical powers to the utmost, every time they preach in a building holding thousands of hearers. It is in vain to say to such a minister, do not so exert yourself in speaking, as to exhaust or injure your bodily strength. A zealous minister of the gospel of Jesus Christ, with two thousand immortal beings around him, cannot be thus restrained. He will *try* to make himself heard by the most distant of them; and, though he knows he is shortening his life by the attempt, yet he *will*, and he *must* make it; and doubtless, the days of many a minister of the gospel of Christ have, in modern times, been shortened by such exhausting and consuming efforts. There are other reasons against very large chapels that might be named,—such as the interference with the *quiet*, devotional feeling desired by many of the worshippers; and the comparative ease with which a smaller chapel may be erected, free from debt: but the most serious objection of all, as it appears to me, is, the antagonist practical working of them against what is now absolutely necessary, — an increase of Methodist ministers. It may please a visitor preacher, if favoured with bodily strength equal to the circumstances, to find himself surrounded by a congregation of two or three thousand persons; and when impressed, as every man of feeling must be, with the presence of the large assembled multitude, to express, if the occasion of his visit allows him to do so, his high admiration of the monster chapel, and his great approval of the liberality and taste of the men who built it; but let it

be stated, and pondered,—that to have many large chapels in Methodism, will not be permanently serviceable to it.

And if Chapels of moderate dimensions be built, it will be found, that the present plan of raising very *deep and heavy galleries* within them is neither necessary nor expedient. The introduction of galleries into buildings for divine worship is comparatively recent; and was at first resorted to rather in the way of a temporary convenience, than as a principle to be continued and permanently carried out. Perhaps congregations rapidly increased, as did the congregation at Kidderminster, under zealous Richard Baxter, who had not less than five galleries in his church, and some of them most grotesque in their forms. And if such were the reason for the crowding of galleries into houses for Christian worship in the present day, who would not be ready to say, "Let every Methodist chapel be thus disfigured"? But, after the erection of a building, to contrive increased accommodation for a suddenly enlarged congregation, by putting up heavy overhanging galleries,—and to plan them in the first instance, and to such an extent, that the larger number of worshippers will seem to be in them,—are two different things, and should be attended to as such. To place the greater portion of the congregation in the gallery —is like putting the pyramid to stand on its apex, rather than on its base; and is as contrary to the right order of things, as seating some five hundred persons in a gallery *behind* the minister. It is better, where

circumstances will allow it, to have no side galleries. There may be an end gallery, without much interference with convenience or order; and, if the congregation should much increase, and that quickly, side galleries might *then* be added, and thus enlarged accommodation be readily made, and at a comparatively small expense. But it is better for the Minister, who, if not surrounded by galleries, can nearly see all his congregation at one view;—it is better for the worshippers, who shall have their faces all turned one way, and that towards the Minister, rather than be looking at each other from opposite sides of the chapel;—it is better for the whole congregation (for it is next to impossible to ventilate thoroughly a chapel choked up with huge galleries) to have but a moderate number of sittings in the upper part of the building. And, where sufficient ground can be obtained at a reasonable price, it will not be found much more expensive to build a chapel with a larger area, and which, having no ponderous galleries to support all round its interior, may be, comparatively, low in its walls, and light in its materials. Indeed, the best practical men that I have conversed with on this subject have declared that, under ordinary circumstances, they would undertake to erect a chapel to accommodate a thousand or twelve hundred persons *on the ground floor*, for as little expense as they could build one that would accommodate the same number, having galleries on three or four of its sides. But, admitting, for the sake of argument, that to build without galleries is more expensive, then it may be said,

— If to crowd as many worshippers within a given space, without regard to health or convenience, be the sole object in planning Methodist chapels, then fill them with galleries, make the well-hole as small as you please, and put up a second gallery next to the ceiling. But such is not the sole object to be kept in view, and if other important circumstances, already named, are to be attended to, the galleries in Methodist chapels must not overshadow the greater part of the sittings below. I am not urging the entire exclusion of galleries, but the *moderate* use of them; and would say, let the gallery, that may be put up, look as if it were built for the chapel, and not the chapel appear as if it were built for the gallery.

But I must return,—after these lengthened remarks on chapel debts, and on large and choked-up chapels, — to *the particular arrangements required for Wesleyan Chapels, as agreed upon by the Model Plan Committee.* I must, however, rather name than dwell upon them, to any considerable extent.

6. *There should be no aisle down the middle of the chapel,* but seats: it being much better for the preacher to look directly upon his hearers, than upon an open space.

7. *There should be no gallery behind the pulpit;* lest the Minister should be annoyed by the shuffling of tune-books; or the worshippers should be disturbed in their devotions by the movements in the orchestra.

8. *The pulpit should be as low as the rake of the galleries and the seats at the extremities of the chapel will*

allow; and the pulpit, with the reading-desk, should be *behind*, and not before, the Communion-table.

9. *The height of the pulpit should, from its own floor, be of the height convenient for a Minister of middling stature*, so that it may be free from the very great annoyance often found in them, of foot-basses or stools.

10. *The seats should be so far separate in their partitions, as to allow worshippers adequate room for kneeling in each pew.*

11. *The free seats should have backs to them*, that the poor may have requisite support for their weary bodies; and should be of the same height and general construction as the pews which are let.

These, and other directions, as to *Heating*, *Lighting*, and *Ventilating*, were embodied in their Instructions to Architects, by the Model Plan Committee; and Plans, Elevations, Sections, Specifications, and Estimates, in detail, (including their quantities, and prices,) were obtained from professional men in *different parts of the kingdom*, that safe and general information might be secured; and a small sum was to be given to each Architect—with a prize of fifty guineas to be awarded for the best and most suitable design—so that *all* the designs procured by the Committee might be used, as far as practicable, for the benefit of Methodism. Each Architect was requested to send in two designs of a Chapel that should accommodate, at least, seven hundred and fifty persons: one of the Gothic style of Architecture, and the other of Grecian

or Roman. This size of chapel was fixed upon by the Committee, in the first instance, as it was thought to be, in its seat-accommodation, most in accordance with the greater number of chapels built in Methodism; their intention being, to obtain afterwards, if found necessary, others, in like manner, and for chapels of different dimensions, — extending from what would accommodate two hundred and fifty persons to one that would seat fifteen hundred.

James Wilson, Esq., F.S.A., Architect, of London and Bath, obtained, by his designs, both the prizes; and, as I have stated before, contrary to the general expectation of the Committee, the fact appeared on a comparison of the several estimates of the Architects, that *the Gothic style of Architecture is, decidedly, the least expensive.* This has since been fully proved by the actual erection of Gothic chapels, in London, and in other parts of the kingdom, as will be shown in a separate chapter.

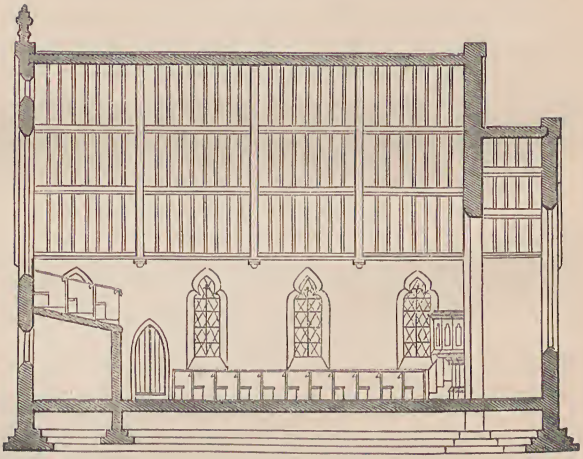
CHAPTER VI.

EXAMPLES OF CHAPELS ERECTED IN THE GOTHIC STYLE OF ARCHITECTURE.

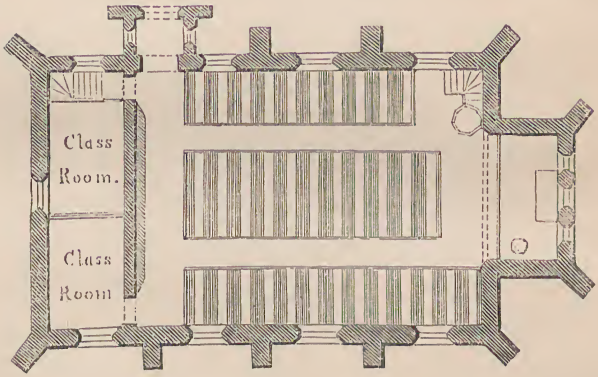
It has been shown that Gothic Architecture is the most *appropriate* and the most *economical* style of Chapel-building; and that, in the public mind, there is a strengthening opinion in its favour. And it is a gratifying consideration, that the means of re-instituting this style are equal to the increased demands for it. Some years ago, this could not have been affirmed: there were but few architects in the kingdom who understood its true principles: up to a very recent period, professional men did not study these principles,—not being called upon to apply them. But now, every architect of reputation in his profession is required to study this style carefully; and, happily, in the present day, there is scarcely a man educated for an architect who would commit the egregious errors which were perpetrated by eminent men in the so-called "Gothic" erections of Strawberry Hill, Fonthill Abbey, and the City Court of the Guildhall of London. And there are architects in association with Methodism, in different parts of Great Britain, who have

VILLAGE CHAPEL.

Section and Plan.



Section.



Plan.

built Gothic chapels which are highly creditable to their professional talent. Indeed, as before stated, the most approved chapels lately built by Wesleyans are, chiefly, of this style. It would be a pleasant task to describe *all* these chapels; but I shall confine myself to those which have been erected since the general principles of Chapel-building were agreed upon by the Model Plan Committee; and in which those principles have been more or less embodied.

VILLAGE CHAPEL.

1. The first example is that of A VILLAGE CHAPEL, of the very plainest and least expensive style. The design for this chapel was given with my papers in the Watchman newspaper, some twelve months ago;

and, since then it has been put into actual workmanship in several instances. The design is for a chapel that would accommodate three or four hundred persons. It would have two class-rooms, with a gallery for school-children over them; and would be airy and well-ventilated. Not having, at the first, side galleries, it might, by their future erection, have the seat-accommodation, easily, and with little expense, increased. In this case, where the situation of the pulpit would be convenient to the whole of the congregation, it might be put on one side, so as to leave fully open the Communion-place. The Free-seats might be either at the sides or in the middle of the chapel. It will be seen that the design here given is of the very plainest kind, and adapted to rustic scenery; so that it must not be viewed as a representation of what might be supplied in a more finished and elaborate style. It should be compared with the very rudest and most disproportioned country chapels, as something like what might have been erected for as little, if not less expense.

One of the examples of Chapels built after this design is at FORDHAM, in the Mildenhall Circuit. It is defective in the want of a recess for the Communion-table; and in the substitution of wood in the front window instead of stone: otherwise it is satisfactory in execution. The following description was sent from the Circuit, and was published in connection with the recording notice of the opening services of the chapel. "The building is constructed of stone and white bricks;

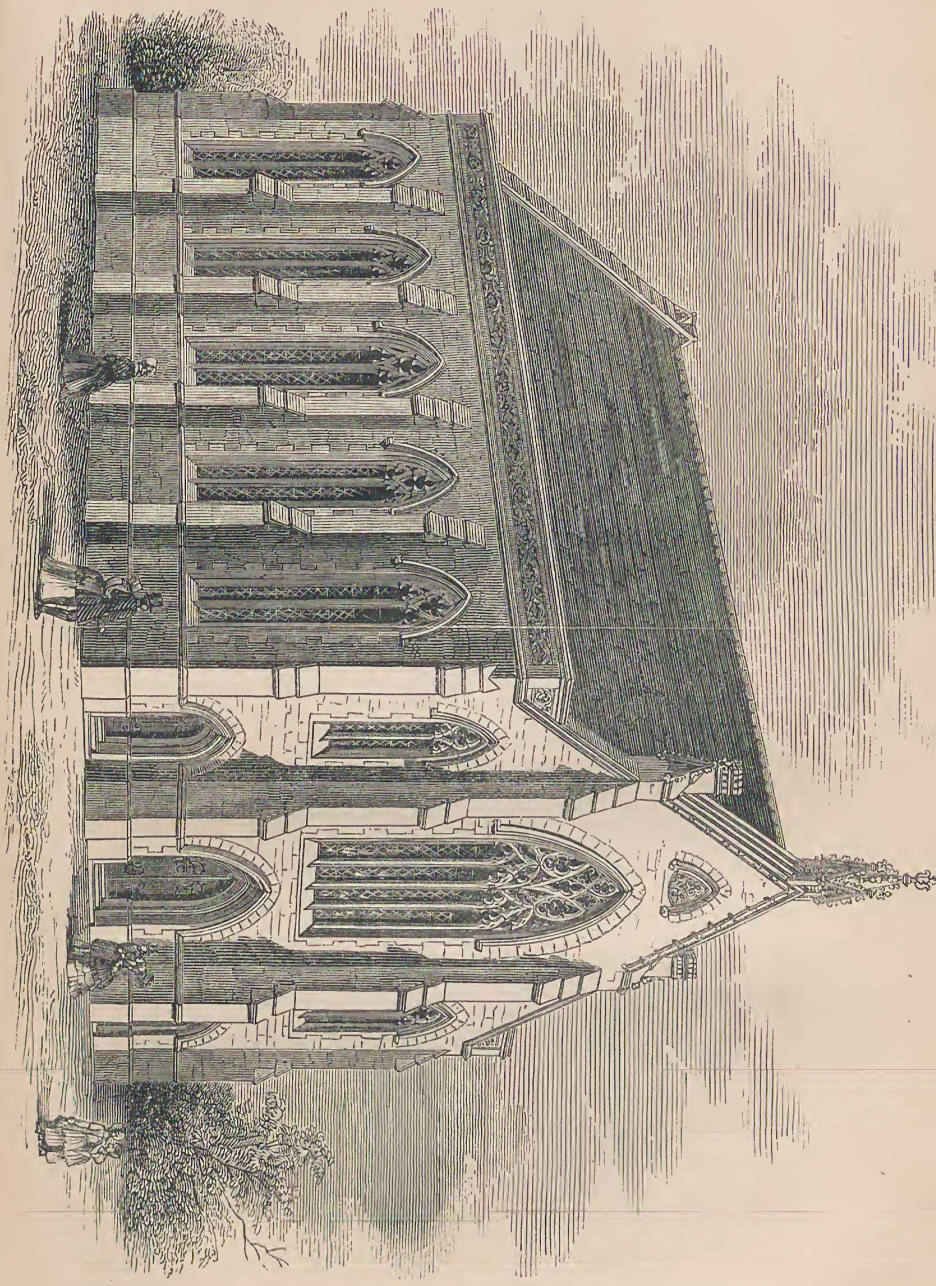
its internal dimensions are 30 feet by 50; and it will seat three hundred persons on the ground floor, with ample accommodation for two side galleries and an end one, when required. The external appearance of the building possesses both simplicity and beauty, and is highly ornamental to the village. It stands north and south, with a porch entrance on the west side. The internal arrangements and fittings are very chaste and convenient. The roof is open to the top, with spandrils springing from stone corbels, built into the side walls. The pulpit is of oak, in the Gothic style; its position is in the centre of the communion part, which is raised a foot above the ground floor of the chapel. The font, communion-table, crimson cloth, and pulpit drapery, were kindly furnished by several friends. For design, beauty, and *economy*, this chapel not only equals but surpasses every other Wesleyan chapel in this District. The entire cost, including £40. for land, will be about £425., thus demonstrating the truth of Mr. Jobson's remark, 'beauty is as cheap as deformity.' Since the opening of this chapel our congregations are greatly increased, and we have every prospect of good. Nearly all the seats are let."

2. The Model Wesleyan Chapel, in the Stockport North Circuit. This chapel was built after the design by James Wilson, Esq., F.S.A., Architect, of Bath, for which the first prize of fifty guineas was awarded by the Model Plan Committee, as being, in their judgment, the best design submitted to them for

a chapel in the Gothic style of architecture—to accommodate seven hundred and fifty persons. And, though the liberal gentlemen who have erected the chapel, have made some alterations from the original plans, and have thereby increased its cost, yet the chapel they have built bears enough of the general features and arrangements of the original design to enable the Committee to judge of its merits; and warrants their recommendation of Portwood Chapel, in the main, as a MODEL CHAPEL for the Connexion. Not that it is supposed, or desired, that exact copies of it should be multiplied throughout the land; but in its general style and plan, it may be imitated for the erection of Methodist chapels, which shall each accommodate about the same number of persons.

The chapel, in its external appearance, will be best understood from the accompanying view. It is of the Decorated Style of Gothic Architecture, and is built of stone from the neighbourhood, which is fully suitable to the purpose, both in fineness of grit and harmonising colour. It is 78 feet long, 48 feet wide, within, and 42 feet high in the side walls. The entire height of the building, from the ground to the finish of the gable, is 70 feet. The front is divided into three compartments, by bold projecting buttresses, which are finished with short angular turrets, capped with mouldings and battlements. The chaste and pleasing appearance of these angular turrets will not be fully inferred from their representation in the Engraving. Between the front buttresses there is a large central

The "Model Wesleyan Chapel,"



Portwood, Stockport North Circuit.

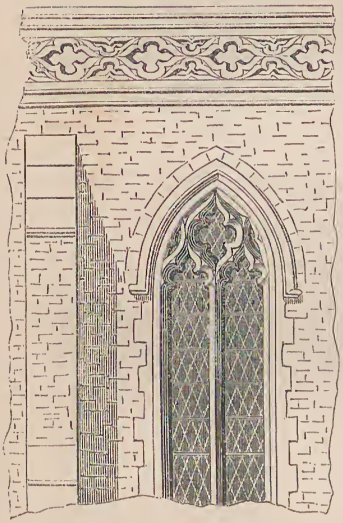
window divided into four lights, which is 12 feet high from the sill to the springing; and having a large high pointed head filled with gracefully flowing tracery. Under this window there is the principal door of entrance to the chapel, which will admit the worshippers to the porch through which they will pass, right and left, to the seats on the ground floor. Over the large window is an aperture of triangular form, relieved by arches and cusps, for ventilating the roof, and for relieving the space of wall between the window-head and the point of the gable. A pinnacle, well relieved by gables, crockets, and finials, and resting on the moulded parapet, finishes the front, at its highest extremity; and, carrying out from the angular turrets, and the return of the side parapet, the form of a pyramid, which is, as artists would readily believe, more pleasing in its general outline, than if the upper central object were lower than any thing else. On each side of the buttresses in the front, there is a shorter two-light window, with a door of entrance to the galleries, beneath. The sides of the chapel are each divided into five bays, by well-proportioned buttresses that correspond with those placed diagonally, at the corners of the building. Within each bay there is a tall two-light window, with a pointed arched head filled with smaller arches and cusps. These rest upon a string-course moulding which runs all round the building, and which supports the hood-moulds of the arches over the front doors. The finish of the side walls, by an open parapet, relieved by wave-like flow-

ing tracery, and resting upon a neck-moulding, is very graceful; and, for the additional beauty it gives to the appearance of the building, is well worth the additional expense. The only fault that can reasonably be found with the building in its outside proportions and composition, as it appears to me, is in the lower and narrower part behind, not seen in the Engraving. This needs a little more length to make it satisfactory.

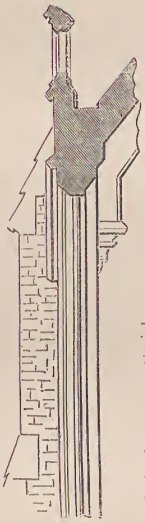
The interior arrangements may be learned, generally, from the ground-plan, here given. The whole is simple and complete, as all good things are. No room is lost in any part of the chapel. The seats are divided into a double row in the middle, and a single row on each side. They are 2 feet 9 inches between the partitions, are all of a height, finished with *fleur-de-lis;* and there is no difference between the free-seats and those which are let, save that the free-seats have no doors. The seats for the adult poor, and for the school-children, are situated under the side galleries, and in the front gallery, and they include one-third of the entire sittings in the chapel. It is much better to put the school-children on the sides of the chapel, or in the gallery, than to place them immediately under the minister, before the pulpit, where every movement among them must necessarily be perceived by him. If the minister be disturbed, the worship of the whole congregation will most probably be interrupted; and, therefore, while guarding against the exclusion of children from association and sympathy with the general congregation and the

Details of the "Model Chapel," Portwood,

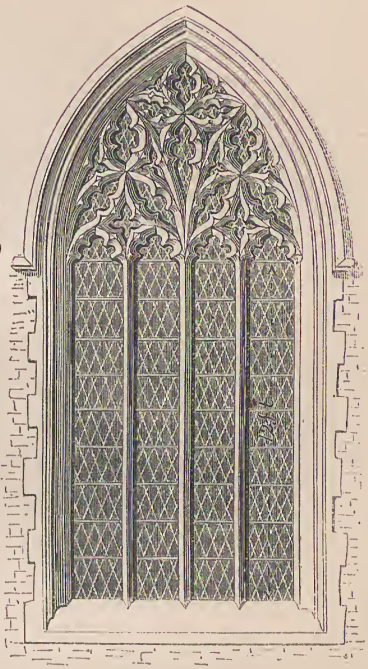
Stockport North Circuit.



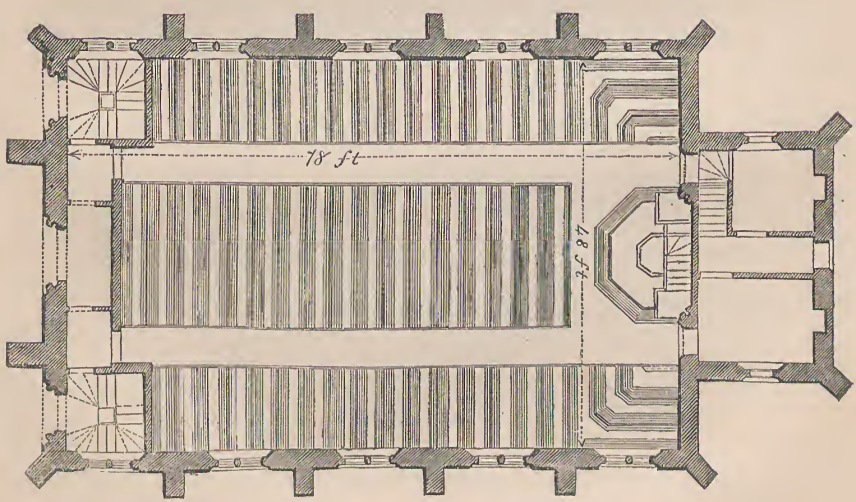
Side Window and Parapet.



Section.



Centre Window.



Ground Plan.

minister, yet it is not to be recommended that they should be seated immediately before the pulpit. At the farther end of the chapel are two vestries, on the ground floor; and, according to the original design, there was to have been one large, or two smaller rooms over them. But the Trustees have determined to open the upper part for an orchestra, which, until furnished with an organ, somewhat interferes with the good keeping of the other parts of the chapel; and which, when furnished, will be a diversion from the arrangements recommended by the Model Plan Committee. Perhaps, on the whole, this alteration may best suit the friends at Portwood; and may most fully accord with their desires. But it should be considered by those persons who may examine the building, as a Model Chapel, that the upper part within the arch was not originally intended to be open; and that, if such had been the intention, it would have been deemed necessary to enlarge the opening, and to put in a more suitable window. The Pulpit is in the middle, next the front wall of what will now be the orchestra. It is octagonal in form, resting upon a column,—divided, at the sides, into panels, and relieved by arches and cusps. There is a Reading-desk on each side, out of which are the steps into the pulpit. The Communion-rails, *before* the pulpit and the reading-desks, are ornamented in the upper part with arches and tracery. The floor is of deal, and the chapel is heated with hot water. There is a gallery on three sides of the building, four seats deep at the sides, and

eight seats at the front. The galleries are supported by octagon pillars, with carved capitals; and their front appearance is rendered pleasing by flowing tracery, headed with a moulding, enriched with the ball-flower ornament. The roof is of the Queen Post construction; and has been pronounced, by the most practical judges, to be safe and good. It is open to the collar-beam; and its principals rest upon stone corbels, and are strengthened and enriched by carved spandrils. The ceiling, between the principals, is divided by moulded ribs, which are bound, at the intersections, by bosses. The roof is covered with slates, and is finished at the ridge-poll by an ornamental course. The chapel will seat nearly one thousand persons; and was contracted for, at the sum of £2400. As said before, some additions have been made by the Trustees, since the building was commenced; and there has been considerable expenditure in levelling the adjoining ground, and in providing a fence for the chapel-yard and burial-ground attached; but the original contract for which the chapel might have been built in Stockport,—not the least expensive place for building,—was £2400.

3. Poplar Chapel is a large handsome building, which will accommodate one thousand five hundred persons, or more. Through the enlarged subscriptions of some of the original contributors to the erection, —and, through the generous offerings of several Methodist ladies in that neighbourhood, for the accomplishment of particular objects,—the Chapel possesses

adornments and furniture, which, if their value be taken into the account, make the entire cost considerable. But, even including the value of the richly carved pulpit and screen of Caen stone, and the stained glass which fills the windows, (all gifts, as I understand,) the cost of the chapel will bear a favourable comparison with many inferior and less pleasing chapels, of other styles of architecture. Poplar Chapel is of the Decorated Gothic, and is built of Kentish ragstone, with Caen stone dressings. It is 105 feet long, 60 feet wide, and 60 feet high. The exterior of the building is imposing; and is among the most ornamental of Methodist chapels. In the front, there are two octagonal turrets 80 feet high, enriched with canopies, and finished with gables and crockets. It has a large central window of five lights, and flowing tracery in the head. Between the turrets and the buttresses at the corners, are the entrance doors; and over them are windows having each two lights. At the sides of the chapel are six tall windows of three lights each, and with flowing tracery in the heads. These are divided by buttresses, and supported by a string-course moulding which runs all round the building. There is an entrance door on each side, in the bay next the front-corner buttresses. The whole of the walls is finished by a parapet enriched by wave-like tracery; and the buttresses at the angles, as well as the points at the gables, are ornamented with pinnacles. The interior of the chapel is satisfactory and pleasing in its arrangements and appearance. The

pulpit, and screen behind it, are of Caen stone, richly carved. The seats are each finished, at the ends, with a *fleur-de-lis*. There is a window, in the farther gable, of the rose form, and filled with stained glass. The ceiling is divided into proportionate compartments, by moulded ribs, ornamented with bosses at the intersections; and the ribs are of the flat pointed arch, in form. These are supported under the principals by carved spandrils; and rest on moulded corbels of stone. The entire cost, exclusive of the extras above referred to, was £4000.

4. The Chapels recently erected in the First London Circuit.

The united effort of the Wesleyans in the City-Road Circuit, for the erection of large and commodious Chapels, will, under the Divine blessing, undoubtedly result in much spiritual benefit to the church of Christ; and in the greatly extended agency and increased influence of Methodism in the metropolis. Through it, additional hundreds of the adult population of London now hear the gospel from Methodist preachers; and vastly increased numbers of children receive Sabbath and week-day religious education. It has long been lamented that Methodism—so prosperous in some of the agricultural, manufacturing, and mining districts, and whose prosperity was apparent by its numerous chapels, and large congregations—should present, comparatively, so feeble and uninfluential a character in the metropolis of England and the em-

porium of the world. Some years ago, nearly all Methodist visitors from the provinces might be heard joining in this lamentation; but, happily, a great improvement in this respect has recently taken place. And, considering all the circumstances connected with Methodism in London, for ten or twenty years past, there is much reason to be thankful for its present condition. To say nothing of the increase of circuits within twenty years, from five to eight; of members from ten thousand to sixteen thousand; or of the enlargement of several of the older chapels;—there is great encouragement supplied in the single fact, that during that period many additional chapels have been built in the London Circuits which, in most cases, are well filled with worshippers. A glance at the Spitalfields Circuit—or, at the Circuits of Islington and Lambeth,—(formerly having but little chapel accommodation compared with what they now have,)—will assuredly encourage an observer of these signs of the increase of Methodism in London.

And now, there is enlarged reason for gratitude, and for hope, in what the Wesleyans are doing in the very heart of the City, and in the busiest part of the world. City-Road Circuit has unequalled associations in the mind of every earnest Methodist. It was the home of John Wesley—if he can be said to have had a "home" in any one place peculiarly. In it stood the "Old Foundry"—where the first Methodist society was formed. City-Road Chapel is the veritable *Cathedral* of Methodism. It was built by Wesley and his

friends. Around it sleep in solemn sepulture many of the most highly honoured of our fathers, and of our mightiest in the work of the ministry. Many of the beloved friends of Jesus have been laid in that burial-ground, who shall rise again triumphantly at the coming of Christ. The grave-yard of City-Road with devoted Methodists—like the grave-yard of Bethany with the disciples—has most tender and holy associations. There rest the bodies of Wesley and Benson, of Watson and Clarke, of Murlin and Griffith, of Oliver and Moore; and of many others whose names are found in the record of our most honoured dead. The moral state of that man is not to be desired, who can enter within the gates on the right hand of City-Road Chapel, and tread the narrow path which leads to the obelisk-tomb of the Founder of Methodism behind the building, without solemn thoughts and reflections and throbs of deep emotion. It is almost impossible for an enlightened Methodist to visit City-Road Chapel burial-ground, and to walk reverently amidst its heaped-up graves, with their time-worn head-stones,—or to stand by the enclosed tombs of the most devoted and most honourable men,—and not to think and feel, that—"This is holy ground!"

There are other associations connected with the City-Road Circuit, that give it additional interest to the Methodist who has read and pondered the records of religious persecutions and of Protestant martyrdom. And all this makes a successful effort to render Methodism prominent and extensively efficient and

influential in the City of London a reason for general thankfulness. And who that remembers the small, unwholesome, suffocating places of worship, and confined school-rooms, formerly at Hackney-Road, Moor-Lane, Hoxton, and Wilderness-Row,—and sees what has since been provided, in the way of chapel accommodation, and rooms for Sunday and week-day education of children, in those localities,—will not find reason to rejoice? By this one united effort—including New North-Road, Hoxton; St. John's-Square, Clerkenwell; and Jewin-Street, in the City, four thousand five hundred adults and children have seats provided for them in Methodist chapels, at a cost of £10,500. This effort proves the might of *union* amongst Wesleyans. There are few persons, acquainted with the Chapel Movement in the City-Road Circuit, who will not say that it has been more successful by including three chapels, than it would have been if confined to one. Methodists, like others, delight to feel their strength, and to put it forth for the attainment of a *great* object; and they have done so, of late, most creditably and efficiently, in the City-Road Circuit. To the earnest and persevering zeal of the Rev. John Rattenbury, this great and successful undertaking is, under the blessing of God, mainly to be attributed.

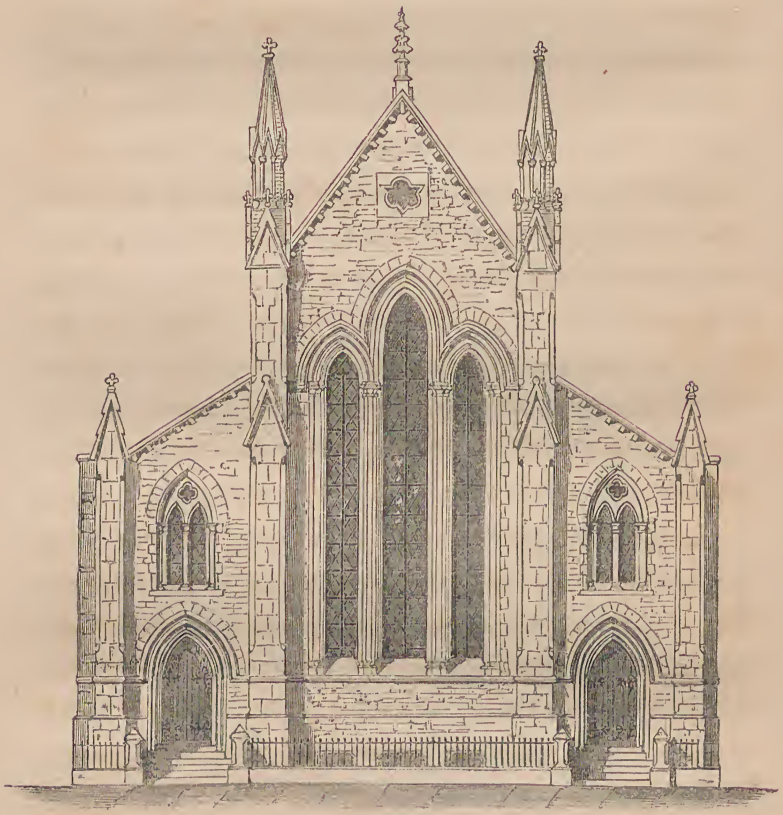
New North-Road Chapel, Hoxton, is of the Anglo-Norman style of Architecture; and is one of the most successful attempts made to adapt that more heavy and ponderous style to the wants of a Methodist

chapel. It is built of London brick and Bath stone; and is 85 feet long, (including the vestries,) and 52 feet wide. It accommodates twelve hundred persons, or more; has attached to it, and under the same roof, six class-rooms or vestries; and cost £3700. At present, the children of the school are taught in the old chapel: but there is ground behind the new chapel, whereon to erect new school-rooms, when found convenient to do so. The chapel appears large and massive outside; and is airy and open within. It has two square turrets in the front, enclosing a large deeply-moulded arch, which is nearly the whole height of the building. Within it, in the front wall, there is a central three-light window; and under it, the principal door of entrance. On each side of the turrets, in the front, is a window, having a single light, with a door underneath. There is a double row of five windows at the sides, in recesses sunk back from the face-line of the building, so as to leave the piers between the windows for buttresses. All the arches over the doors and windows are supported by Norman columns, with appropriate capitals and base mouldings; and are relieved and enriched by suitable ornaments. The interior of the building is spacious and open. The seats are divided into a double row in the middle, and a single row at each side. The free seats and the seats for the children, are at the entrance, and, farthest from the pulpit. The galleries are comparatively small at the sides, and, perhaps, twice as deep at the end; and appear well supported and relieved, by the thick

columns and bulky ornaments of the Norman style. The class-rooms and vestries behind are enclosed under the same roof with the chapel, and may be readily removed, if the enlargement of the chapel shall be found necessary. On the whole, the appearance of Hoxton Chapel is solid and substantial. It is of the style of architecture, not so pliable and accommodating as the richer Gothic, nor so complete and graceful in its parts; but the building is highly creditable to all parties concerned in its erection, and, though but recently opened, has regularly worshipping in it, at least three times as many persons as could gain admission into the old chapel.

The Chapel of St. John's-Square, Clerkenwell, has been built to supersede the chapel occupied on lease by the Methodists in Wilderness-Row. It has a much better site than the old chapel, and is situated in a spacious part of London, near to St. John's ancient gate, and in the midst of a religiously-destitute and densely-crowded population. It is constructed of London brick and Bath stone; and is a large and beautiful building, in the Early Decorated style of Gothic Architecture. The chapel is 70 feet long, and 60 feet wide, —the proportions being governed by the dimensions of the land;—and it accommodates thirteen hundred persons. The front is relieved by two turrets; by a large central window, divided into five lights; and by two entrance doors, right and left of the turrets. The interior is in keeping with the style adopted. The

ceiling is panelled; and the principals of the roof, as far as open, are filled with flowing tracery, supported by spandrils, which spring from stone corbels. There is a large commodious school-room, and five class-rooms, underneath; and the cost of the whole was £4000.



JEWIN-STREET CHAPEL, CITY OF LONDON.

JEWIN-STREET CHAPEL, the front elevation of which is given in the accompanying Engraving, is a beau-

tifully chaste building, of the Early English Style of Gothic Architecture. In the outside dimensions, it is 68 feet by 52; and seats eleven hundred persons. In its design, it is wisely adapted to the situation in which it stands—being in a narrow street of the city of London, and being joined, on both sides, to dwelling-houses. Its front readily makes known its character, as a house for Christian worship; and the clerestory arrangement, with the windows at the front and at the back, secures to it sufficient light and also the means of thorough ventilation, though so unfavourably situated between the walls of the houses adjoining. The *clerestory* plan has, in many respects, great advantages. It admits of a stronger construction of roof, being shorter in its bearing, than if of one unbroken span over the whole building; while the beams and rafters may be of smaller depth and thickness. By it the light is more regularly dispersed throughout the chapel; and, coming down from both sides of the upper story, it has a calm and agreeable effect. It is also most effectual in assisting ventilation. In the case of Jewin-Street Chapel, however, it is absolutely necessary for the wholesomeness and comfort of the place, because of its confined situation. The front of the building need not be described, for the engraved representation will best make it known. The side walls, being immediately against the walls of adjoining buildings, of course, are plain. The end wall, farthest from the street, has in it three lancet windows, and one of the rose form. The roof is ribbed, with ornamental bosses at the intersection of

the mouldings. There are five double lancet windows on each side of the clerestory. The gallery is fixed against the pillars that support the clerestory; those pillars are very light, and at the spring of the arches they support, are finished with foliated capitals. The pulpit is octagonal and carved,—the pews are plain,—the floor is of deal; and one-third of the sittings are *free*. The chapel is built of white brick and Bath stone. It has six class-rooms, or vestries, and a large airy school-room under it; and the *entire* cost of the building has been £2700.

5. Islington Chapel. It is not too much to say of this large and very beautiful chapel, that, as an ecclesiastical structure, it surpasses any previous erection in Methodism; and that it will bear comparison with any modern Gothic structure, whatever. It would have been improved, both in its external and internal appearance, by the addition of a chancel behind the pulpit; and to provide for the large room and vestries underneath, without placing them underground, the building has been necessarily raised to an undue proportion in height from the line of the road; but, on the whole, it is a most successful achievement, as a Gothic chapel. Most persons who have seen it express their high admiration of it, and their great surprise at the cheapness of the building—considering its large dimensions, and ornamental finish, throughout. By the skilful arrangements of the several parts, it appears to be elaborate in its style; and yet, on a careful examina-

tion, it is found, that there is little, or no unnecessary ornament; and that it would be difficult to say what forms and mouldings could have been spared. It is evident, that *economy* has been the principle that has mainly guided both the Architect and the Trustees; and this chapel stands as an additional proof that architectural style—if wisely carried out—in ecclesiastical buildings, does not increase their cost. Some of the internal furniture and enrichments have been supplied as personal donations, by friends who had previously subscribed liberally towards the erection.

The Chapel is erected on the angle of ground at the Islington end of the Liverpool-Road, and has, underneath, on the basement floor, a Morning-Chapel, which accommodates upwards of five hundred persons, and seven vestries. The whole of the ground floor of the chapel itself is fitted up with pews and free-seats, side aisles, and communion, which, together with the side and end galleries, will accommodate fifteen hundred persons. The chapel measures 90 feet long by 54 feet wide, the height from the floor to the apex of the roof is 50 feet, and the height from the outside ground-line to the top of the turret on the front gable is 76 feet. The design is in the Decorated Style of Gothic Architecture, or coeval with the buildings of the fourteenth century. The centre of the West Front is occupied by a deeply-recessed and richly-moulded doorway, beneath a large and handsome window; filled, in its upper compartments, with flowing tracery: square massive buttresses divide the centre

from the wings of this elevation, which contain, a centre window, and are flanked by double angle buttresses. In the sides of the chapel are five handsomely enriched windows, (each varying in design,) occupying spaces of equal width between buttresses. A Clerestory has the same number of windows, the walls of which, with those of the side aisles, are surmounted with an enriched parapet, pierced with trefoils and quatrefoils. The clerestory is supported by arches, springing from octangular columns, with foliated capitals, over which are inserted moulded and carved corbels, from whence spring the carved ribs of the roof, with carved spandrils, supporting the principal rafters. The timbers of the roof are moulded on the under side, and stained in imitation of oak. At the south-east angle of the building, an octangular turret is attached, the lower portion of which serves as a staircase to the side gallery, and the other part is occupied by flues, which carry off the vitiated air from all parts of the building;—the warm air being supplied from the circulation of hot water in pipes, laid in the basement, and conveyed, by a warm air culvert, to the open space under the pew floors. Openings are made in the upright face of the steps to the pews, and covered with gauze wire, which allows the warm air to disseminate itself uniformly throughout the building. An entrance for cold air communicates with the apparatus in the basement, so that, in summer, it may be admitted through the same channels as the warm. Openings are left in the inner soffit of the roof, to give the vitiated air access to the space

between it and the slate surface, which space is in immediate connection with the ventilating tower. This tower contains a fire-place, which will be put in use when the peculiar state of the atmosphere needs its assistance, to cause the required current of air for perfect ventilation. The walls of the chapel are built of Kentish rag-stone, and the ashlar and carvings are executed in Bath stone. Its entire cost was about £6000.; and it was erected, from the design, and under the superintendence, of Mr. James Wilson.

It is most satisfactory to find that the new chapel has already secured a considerable addition of seat-holders to what could possibly have been accommodated within the walls of the old chapel; and thus the calamity by fire, which, at the time when it occurred, was so deeply deplored, has been graciously overruled by GOD to the extension of Wesleyan Methodism at Islington.

I have described these EXAMPLES of Gothic Chapels recently erected, as fully as I could from the sources at my command; but they will repay the personal visits of Trustees intending to erect chapels of similar dimensions. Indeed, the most effectual mode of serving Methodism, in this department, and the readiest and most efficient mode of educating Wesleyans in chapel-building, is not as some have supposed the Model Plan Committee should do, — obtain heaps of plans that should be copied, and executed in the very same forms in every district of the kingdom, — but to put into

actual erection general models of what Methodist chapels ought to be. This will be by far the most practical, and least expensive mode; and will train the taste of the younger members to an *appropriate* and *economical* style of Chapel Building. Let this be done; and a great improvement in Methodist Chapel Architecture will soon appear. Not that it is thought, or recommended, that, having a Model Chapel to imitate, the employment of an architect can be dispensed with. It is a most dangerous and extravagant thing, to attempt to build a chapel without an architect. Excessive outlays on chapels have, not unfrequently, being occasioned by pretended economy. An ingenious, clever builder, perhaps, has been employed to build a country chapel, at as low a price as he could; and, not understanding the principles of design, and having no person to control him, he has erected a disproportionate building at his own charges. Deformities in building, are most expensive things; and when economists in chapel-building say, "Let us have a plain building with no unnecessary ornament,"—let them also add, if they would economise truly, "and with no disproportions." Proper proportions, and obedience to order, add no unnecessary cost to buildings. On the other hand, they save expense; and a faithful architect, who understands his profession, will, in most cases, save to the Trustees the per centage he receives for his plans and oversight of a building. And let the cost of the foregoing examples of Gothic chapels be compared with the cost of Grecian and Roman chapels built in the

same localities, and the *economy* of Gothic chapels, as *proved* by actual erections, is undeniable.

There is one lesson to be learned from the recent efforts of the Stockport, London First, and other Circuits, that it will be well for Methodists to observe. It is, that of *pre-occupying a particular neighbourhood where the population is seen to be collecting and increasing, by the erection of a Chapel, and the location of a Minister in it.* Brunswick-Chapel, Portwood, in the Stockport North Circuit, has been built under such circumstances. It stands on an elevated site, on one side of an open space of ground, which is surrounded by houses principally occupied by mechanics. The population of the neighbourhood consists, chiefly, of the middle and poorer classes; and the chapel has been built for their benefit, principally, by the wealthier members of the Teviot-Dale congregation. It is, however, but the accomplishment of *one* part of a Circuit effort for supplying to the northern portion of the inhabitants of Stockport, more adequate means for divine worship. In this case, as in the case of City-Road Circuit, London, it has been deemed more practicable to unite the energies of the whole Circuit; and to employ them in what will, more or less, affect all parties, and engage their sympathies—than to confine their efforts to one solitary locality. To accomplish this greater object, the appeal made on its behalf was generously responded to; and that, probably, beyond the amount which would have been realised, if the appeal had been made

to the very same parties, at successive periods of years, for the several chapels and schools. Wealthy members gave their thousands; and others, in equal proportion to their means, down to the labouring poor, gave their assistance to the necessary and important work to be performed for Methodism in Stockport. Some of the preparatory meetings held in the Circuit were of the most profitable and satisfactory character. They were of the kind held in connection with the celebration of the Wesleyan Methodist Centenary. And the feelings experienced in some of them which I had the pleasure of attending, I am sure will never be forgotten. Fathers in Methodism, venerable in their years, and heavenly in their countenances, stood up and told, with tears, what they had witnessed in Stockport, as to its moral and spiritual condition, when they were young. And many a chain of sleeping recollections was raised, on those occasions, in the minds of aged Methodists, by the lifting up of the link of a single incident which occurred in early times. For the promotion of good neighbourship, and of family affection, they were hallowed meetings; and they were, undoubtedly, "times of refreshing from the presence of the Lord." Perhaps, nothing could have been more successfully devised to unite the Methodists closely together, had that been the sole object, than this union of effort for the better provision of religious means and opportunities of salvation to the inhabitants of Stockport. And it is a most gratifying circumstance, that they who have so liberally exerted themselves for

this object, are satisfied with the accomplishment of the first part of it; and behold, with gratitude and admiration, the completion of Portwood Chapel, which stands as an elegant and durable memorial of their piety and zeal; and which surpasses, in architectural propriety and beauty, any other building in their town. Seen from the lengthened viaduct for railway carriages, and from other eminences around Stockport, it is universally acknowledged to be a most pleasing structure; and, when approached for minute inspection, it gains, rather than loses, in its attractions.

The New North-Road Chapel, Hoxton, is another encouraging example of selecting the site of a new chapel in a neighbourhood, where the population is gathering and extending. Radnor-Street Chapel, Manchester, is another such example. It was seen that the population was increasing in that direction; and the wealthy friends of Oxford-Road (who have always shown themselves ready to serve Methodism and the poorer classes, as their erection of Ancoats Chapel; George-Street Chapel; Wesley Chapel; New Islington;—and the assistance given to other chapels in Manchester show) built a Gothic chapel, to accommodate one thousand persons, with large school and class-rooms, at a cost of more than £4000. It was opened in June, 1847; and—without diminishing, to appearance, either of the other town congregations, and without reducing, in any material extent, the numbers in the other societies—the chapel sittings are mostly let, and the society contains upwards of two

hundred members. The large school-room is nearly filled with scholars; and the whole undertaking is truly gratifying to all who have been connected with it. This is an example of what might be done in some other places, if similar means were employed. And it is what *must* be done, if Methodism is to enlarge its borders. We must not confine ourselves within fields of old ground which have been turned over and over again. We must break up new ground. In doing this, however, it is essential to permanent prosperity, that *spiritual religion* should be the impelling principle of the pecuniary efforts made by Methodists. All mere spasmodic efforts made to extend the outward agency, where the inward life of God in the soul is wanting, will only be followed by proportionate exhaustion and feebleness. And, should that be the case, then those who gave so liberally to build chapels, under high-pressure appeals, and in meetings of feverish excitement, will regret what they did, will be dissatisfied and reproachful; and there will be reason to fear, that, like many ecclesiastical buildings in this country, such Methodist Chapels will stand the monuments of departed strength, and the mausoleums of the dead body of a religion from which the soul has escaped. Let us be careful that our zeal is *religious* zeal, and we may confide that the Divine blessing will give it enduring fruition.

PART II.—SCHOOL-HOUSES.

CHAPTER I.

THE DUTY, INCUMBENT ON CHRISTIAN CHURCHES, OF ATTENDING TO THE RELIGIOUS EDUCATION OF THE YOUNG.

Few subjects, in late years, have engaged the attention of enlightened and philanthropic Englishmen, more than the instruction of the young. This is a cheering sign of our country's progress in intelligent views of what is requisite for its permanent happiness and safety. But few years have passed since Lord Brougham first proposed the subject for consideration in the British Legislature, and since he uttered that warning sentence — "The schoolmaster is abroad." That saying is, already, almost a worn-out proverb; and yet, it was but imperfectly true, when first uttered. It was rather a prediction, than an historical fact; for the schoolmaster's walks were then greatly circumscribed: it is only now beginning to be realised. The importance and the beneficial tendency of education, for all classes, begin to be generally admitted; and men would now be ashamed to utter the objections to it, so seriously urged a few years ago. Edu-

cation is, now, not only generally acknowledged to minister to the personal well-being of all who possess it; but its universal diffusion, it is perceived, would be one of the surest guarantees for the security of property, and for the stability and prosperity of the nation.

These convictions have, in a great measure, been forced upon the public mind, during late years, by the fearful increase of juvenile depravity and crime. Where the great masses of our population are collected, the changes which have taken place in the modes of manufacture have earlier separated children from their parents, and congregated them in situations where they, too often, witnessed corrupting examples; and being rendered comparatively independent by their earnings, amidst their exhaustion through excessive and prolonged labour, these children have resorted to unnatural stimulants and excitements which have a most deteriorating effect upon their morals. Over these young heritors of a fallen nature, Satan and his agents have beheld their double advantage; and have spread their snares for deeper demoralization, in the shape of penny gin-shops, dancing-rooms at taverns, and juvenile theatres of the very lowest and basest character. No wonder, that with such evil elements at work, the result should be such that, in late years, a very large proportion of the crimes punished by law have been committed by young persons under twenty years of age; and that the increase of juvenile crime should be, substantially, the increase of crime in the

country. With these lamentable and alarming facts before it, the nation, if awake to its highest interests, must see reason to fear,—since the youth of the present generation will be the men of the next; and according to their character in youth will be their character in manhood,—for, in the language of Wordsworth,

"The child is father to the man."

The members of Christian churches must, above all men, feel deeply desirous of remedying these fearfully increasing evils. As citizens, fervently loving the land of their birth, they must mourn over this rapid increase of youthful delinquency, which threatens the overthrow of the whole fabric of peaceful society; but a still deeper source of sorrow is opened to them, in the awful thought that there is an eternity beyond this life, to be entered by these erring spirits at death; and that its condition of happiness or misery will be unalterably fixed for human beings, according to their depraved or regenerate character, at the termination of their probationary course.

With these reflections, and the weighty sense of responsibility therewith associated, it ought to surprise no conscientious man, that Christians should have expressed their dissatisfaction with the successive plans for mere secular education which have been proposed in the Legislature,—and that they should have rejected them, on the ground of their very serious deficiency. To do so, was to incur great responsibility; but with their views of the education required, men professing

godliness could not consistently do otherwise. They beheld no really efficient remedy for existing or threatened evils in the secular systems of education proposed. They knew that education, apart from religion, could be no certain prevention of youthful crime or national sin. The young might become more intellectually wicked by it; and, though less brutal, yet more satanic in their conduct. They might, like the intellectually wicked men of France in the last century, grow up to rend asunder the nation, to abolish publicly the restraints of religion, and to make the very gutters of the metropolis of their country flow with human blood. Seeing also that, for the immortal well-being of the young, such "godless systems of education" were utterly destitute of provision, the followers of Christ were determined, at once, not to unite for infixing them in the moral heart of the nation. Secular men might, as they would, unite for secular objects. Scientific men might associate to spread scientific knowledge. But Christian men, associated together for religious aims, could not, in regard to the education of the young, unite consistently—except for Christian and religious education. They did not forget their citizenship, or their duty to the state; they did not disregard the social order and happiness of the community; but they felt they were bound to contend for a more truly noble and enlightened education—one which, if accomplished, would include all the merely intellectual benefits devised in the secular schemes, and would also fit the soul for

its happy and eternal existence beyond the grave. Such an education, they felt, must not merely unfold the powers of the human mind, and inculcate lessons of industry, and of order, for time: its teachers must, in dependence on the Holy Spirit, awaken the moral sense, enthrone the conscience, convince of sin, and lead to Christ for salvation. They felt that they had to endeavour, by Divine aid, to make the young—*Christians;* and they knew that, if made Christians, they would be found upright, honourable, and useful, in their national relationships.

Owing to the doctrinal and ecclesiastical differences among professing Christians, it has been found impracticable to introduce any one plan of religious education that would be either satisfactory or efficient. Government has, therefore, done the best it could, under the circumstances. It has set apart a yearly sum, out of which communities may have assistance, in proportion to their own pecuniary efforts for education. This is not satisfactory in all respects; for those who have the least pecuniary ability receive the least pecuniary aid; so that the most destitute of help are left helpless, still. Yet, under all existing difficulties, that which has been done, is, perhaps, the best that could be done with safety; and now, in an important sense, it may be said that National Education has begun.

The duty incumbent on Christian churches to educate the young, is certain. Irreligious and unchristian men are not likely to educate them in religion, and in

the land of their birth, is not beheld by them as a less binding duty, on that account. Moreover, they feel that to retain their position as a religious body, they must earnestly engage in this duty of educating the young. Under these convictions they have, accordingly, arranged their plans for this Christian work, and are engaged in it.

CHAPTER II.

THE ARRANGEMENTS IN METHODISM FOR THE MORAL AND RELIGIOUS TRAINING OF THE YOUNG.

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1. The Sunday School is the oldest, the largest, and, on the whole, the most prosperous institution for education in Wesleyan Methodism. The first Sunday School was commenced by Robert Raikes, in the year 1781. That benevolent man beheld, on the Lord's day, "a group of miserable wretches," in the neighbourhood of a gin-manufactory in the city of Gloucester; and, being deeply affected by the consideration of their neglected and ignorant condition, he devised for their benefit a plan of Sabbath-day religious instruction. He placed them under persons competent to catechise them, and to read to them the Scriptures; and had them conducted to a place of public worship, on a part of the Lord's day. The beneficial results of this plan of instruction were soon apparent; and, immediately on Mr. Wesley becoming acquainted with it, he published an account of it in the "Arminian Magazine," expressed his full approval of it, and recommended the adoption of it by the Societies throughout the kingdom. In a comparatively short time, Sunday

Schools were established extensively in connection with Methodism; and now, wherever there is a Methodist Chapel, whether in town or village, there is generally to be found a Methodist Sunday School.

In some of the manufacturing districts the Methodist Sunday Schools are large and influential. In the Manchester District, for instance, they contain a very large proportion of the total number of children in all the Protestant Sunday Schools in that District. The moral and religious effect of these schools must necessarily be great in that densely-populated locality; and so, with regard to other parts of the country that might be named. Deep gratitude is due, not only from the church, but from the nation at large, to those devoted and laborious individuals who, on this their only day of rest from toil, thus gratuitously and zealously interest themselves in the religious instruction of the children of the poor. The *Returns* of the last year, so far as received, show that, in this country, there are 461,577 children in Methodist Sunday Schools, who are taught by 83,972 Teachers; and at the cost, for the year, of £25,043.

For the proper government of these Schools, the Conference has been careful to set forth, in its "Annual Minutes," general Principles and particular Rules. Among the general Principles, it has declared Sunday Schools to be strictly religious institutions, and to be in distinct and avowed connection with the church. Its particular Rules require that the bustle and secularity of mere school-business be excluded, as much

as possible; and that the children shall attend the public worship of Almighty God, at least once every Lord's day.

Notwithstanding the very beneficial influence which Sunday Schools have, undeniably, exercised upon general society, and the number of members they have supplied to the Church of Christ,—it must be acknowledged that their direct religious result has not been so powerful as the extensive agency employed might lead Christian communities to expect. They have, indeed, been very serviceable institutions to Christian churches, and have proved to be fruitful nurseries in which many young plants have been reared and trained for visible union with the followers of the Redeemer; and not a few Sabbath-school children have become eminently useful, as men, in the most honourable offices of the church. But the number of converts and of church members from Sunday-schools is not so great as might have been anticipated, from the amount of labour bestowed. There can be no doubt that the unpreparedness of the children in elementary knowledge,—which has required so much of the Teachers' time to give the children the mere ability to spell and read, and which has necessarily abridged the time for direct religious instruction,—has prevented much of the good that would have appeared, if the hours of the Sabbath had been almost wholly employed in communicating Christian truth to the minds of the young. The comparatively few spiritual lessons, given to the children on the first day of the week, by the Teachers,

have scarcely been sufficient to counteract the evil influence of worldly associations during the six succeeding days. The establishment of Week-day Schools will serve greatly to remedy this defect; and it is joyfully hailed by enlightened and spiritually-minded Sabbath-school Teachers, as affording them the prospect of realising their long-cherished desire—that of devoting their entire efforts on the Lord's day to the moral and religious instruction of the children placed under their care.

2. The Select Bible Class is a recent arrangement made in the Sunday School, for the benefit of the elder scholars. In many Sunday Schools there are *young men*, and *young women*, who are too far advanced towards mature life to be classed among mere "boys" and "girls;"—and who require to be taught according to their age and circumstances, if they are to be taught efficiently, or retained in the school at all. In the manufacturing districts the number of such young persons attending Sunday Schools is very considerable.

Perhaps, there is no age of human life at which more susceptibility of feeling is evinced, as to what is due to it,—and at which there is greater danger from temptation, than this. A youth who is conscious that he has outgrown his boyhood cannot bear to be longer treated as a child. He begins to display the pride of person, he smartens his attire, and he seeks to be treated as a man. And, if he is to be retained in the

school, he must not be ranged by the side of little boys, in the common room; but he must have a room apart, in which—for a season, at least—he may be taught in comparative privacy. To dismiss a youth from the school at such an age is most perilous. It is, in fact, to cut the moral cable, and to allow the human vessel, carefully brought to the harbour's mouth, to drift away again with the tide. It is to dismiss the youth, with a feeling of orphanhood and friendlessness, from his sabbath home,—to lounge in the fields, or to walk the streets, where tempters will be eager to seduce him into the path of sin, and to lead him down to death. To dismiss a youth from the Sunday School without introducing him to the church, is to throw away the object of previous years of labour, and to abandon him at the very crisis of his life. Such a one should be retained, if possible,—should be suitably instructed, apart from the din of the general school,—and be prepared for admission to the church, and for becoming a teacher in the school where he was taught. Too long, it was looked upon as a matter of course, that young persons of fourteen years and upwards should retire from the Sunday School. They left it as an ordinary occurrence, and regret was only occasionally expressed at their departure. Happily, of late years, wiser views have been acted upon: it has been desired and expected that the maturer Sunday scholars should remain; and provision has been made for their continuance and instruction by the establishment of Select Bible Classes. These are usually

met in rooms adjoining the general school-rooms, by the most intelligent and best qualified teachers. They are assembled in these separate rooms for a considerable portion of the school-hours, and are religiously instructed out of the word of God. The result has already been highly beneficial to the Church of Christ, as might have been expected from the employment of such a means of religious instruction.

3. The Catechumen Classes are similar, in their general character, to the Select Bible Classes; but they are more regularly organised, and more extensive in their plan of operation. While admirably adapted to the *youth* of the school, they also afford means of religious instruction, in separate classes, for a large number of *boys* and *girls*. The plan is, to divide the young persons of both sexes into classes, according to their respective ages and attainments, and to place them under the care of religious and duly qualified teachers who shall meet them apart from the school, if possible, on a week-day. The teachers prepare their lessons for these classes in their leisure hours at home, and at a weekly meeting with the Minister. At the conclusion of the meeting with the Catechumens, the subject of the next week's Scripture lesson is named; and, in the interval, both the teacher and the young persons prepare for it. At the next meeting questions are asked, and instruction is given, in connection with the previously-named portion of the word of God.

The Rev. Samuel Jackson,—who, with his brother, the Rev. Robert Jackson, has been most indefatigable in his efforts to promote in Methodism this mode of Christian instruction for the young,—urgently directs that the life of the Lord Jesus Christ, as harmonised by Greswell and others, should be taken as the basis of instruction by the Catechists; and that, as they proceed with this, consecutively, care should be taken to acquaint the Catechumens with the geographical features of Palestine,—with the institutions and customs of the period of our Lord's human life,—and with the moral lessons deducible from the parts of evangelical history under consideration.* As the Catechumens advance in scriptural knowledge, the book of the Acts of the Apostles, and the Apostolic Epistles, should be employed,—so that the facts and doctrines of Christianity may be more fully made known to them.

The result of this means of religious instruction is already such as to afford great reason for thankfulness and hope. By the last Report of our Catechumen Classes, it appeared, that there were 15,312 Catechumens under the care of 1138 Lay-teachers, and 5658 young persons met by Ministers exclusively. By these efforts many of the youth of both sexes have been pre-

* The Reporter, published by Mr. Jackson, gives directions for forming and conducting Catechumen Classes, and shows the progress of this effort for Methodist youth from the commencement. Mr. Mimpriss has published Harmonies of the Gospels, with notes and practical observations, admirably suited to Catechumen Classes; and also Maps of Palestine. These are exquisitely beautiful and remarkably cheap publications.

pared for union with the church of Christ; and, if judiciously conducted, there can be no doubt of the continued practical efficiency of Catechumen Classes, as a medium of transfer, by which many thousands of young persons, instead of being excluded from the Sunday School, and exposed to the temptations of the world, shall be drafted into the visible church.

Almost every section of the Church of Christ is, at this time, uttering, more or less, the language of complaint respecting the young. The general complaint is, that, as the aged are removed by death, the young do not, in equal numbers, unite themselves to the churches of their fathers; and are not found sitting under the paternal ministry, or engaging actively in the holy service to which their fathers were devoted. Too many of those who in childhood attended the Sunday School,—and who, at that period of life, were conducted by their teachers and parents to the house of God, for instruction in righteousness,—forsake, in their youth, the Christian church with whose public assembly they had been associated, and with which it had been hoped they would eventually enter into more intimate union,—and wander into the paths of error and sin. Some such young persons pursue degrading pleasures and corrupt criminal courses; some are attracted by the imposing *dramas* of Tractarian forms of worship; and others are caught by the Rationalism and Pantheism of popular men who write poetically, and lecture dogmatically, on subjects declared to be

more consistent and manly than those which pertain to Christ and his religion. Many of these, no doubt, go thus astray from neglect at the most important period of their lives;—namely, at the age when they are become too mature to continue among children in the Sabbath School, and yet have not the discretion and religious feeling necessary to preserve them in the outward services of religion. To retain these under Christian instruction, and to prepare them for entrance into the Church of Christ, Catechumen Classes have been instituted; and, as we have before observed, they have already, to an encouraging extent, accomplished their purpose.

The most difficult provision to be made for the establishment and efficient working of these classes, is that of competent teachers; for, to the complete attainment of the objects sought by these classes, there is necessary, in the Catechist, a combination of deep and earnest piety, intelligent acquaintance with the Scriptures, and aptness to teach. But such, if sought by the Ministers in their Societies, *may be found*,—or those possessing, at least, some of the qualifications required; and, if not found fully qualified, at first, yet, under the Minister's direction and training, they may soon prove most efficient and successful Catechists. This difficulty of obtaining duly qualified persons to take the charge of Catechumen classes, will gradually disappear as the church shall prosper; and wisdom directs that, in this case as in others, the best use be made of the instruments now supplied, and not

that all effort be suspended till the exact agency be obtained which is desirable. By the *use* of the talents entrusted to the church an increase of its spiritual wealth will be obtained.

4. Ministerial Instruction in Schools, and in Classes. It is one of the fundamental principles set forth in the Laws and Regulations of Wesleyan Methodism, that *the School is the charge of the Church.* If so, it should, chiefly, be under the pastoral care of the Minister. It is for him to cherish deep and earnest solicitude for the "lambs" of his flock;—to "feed them after their manner;"—to identify himself with the school and its classes;—to visit the school on the Lord's day;—to awaken the confidence of the young, and their affections towards himself, so that, wherever they may see him, whether in the pulpit or elsewhere, they may say, individually, "There is my friend;"—to attend the Committee and Teachers' Meetings, and establish a good understanding between himself and the officers of the School. Such complete identification with the School may be difficult to the Minister, with his multiplied engagements among the adults of his congregation and the society; and some may suppose that additional difficulties may arise from the wish of conductors and teachers of the Schools to act independently of the Minister. But, let it be remembered, that *difficult,* as well as easy, duties have to be discharged by the Minister of the Gospel; and experience proves that conductors and teachers are, generally,

thankful for the co-operation of Ministers; and when they find the pastor to be really interested in their doings, they will hail his presence with welcome, and hearken to his counsels with respect. It is because they have been neglected and overlooked too much by the church, that they have been constrained to act for themselves, and thus the habit of independent action has been necessarily formed. There may be some self-conceited, insubordinate teachers in Sunday Schools; but, taken as a class, it is questionable whether, on suitable co-operation by the Ministers, there will be found more tractable and grateful agents in the church than they.

Is it objected that, there is not time and opportunity for this desired co-operation and pastoral oversight with regard to Sunday Schools? The answer is—the duty is urgent, and *must* be performed. The times in which we live demand it. The period has gone by when a Minister might feel that having preached his appointed number of sermons, met the classes for the renewal of their quarterly tickets, and visited the poor and sick of his congregation, he had done his duty. His principal *power*, it is true, must be exercised in the pulpit; and he must prepare diligently for its exercise there. If he fail there, he has comparatively little power elsewhere. But, earnest care for the young must be felt and exercised by the Minister, if he would secure the prosperity of the church. And if, in these days of universal high-pressure, he be overworked, and feels that all he desires with respect to his charge can-

not be accomplished,—some other duties had better be neglected than this; for no department of pastoral labour is likely to yield so large a return for the time and care devoted to it. To neglect this for any other labour, not essentially pastoral, is, indeed, to throw away the fairest flowers of promise in the whole garden entrusted to him for cultivation.

Wesleyan Ministers *have* given attention to this duty. They have been accustomed from early times in Methodism to meet the children of their people on the *Saturday afternoon* for biblical and catechetical instruction. And the time thus spent has well repaid in its spiritual results the labour bestowed. Not a few now living have to praise God for the religious impressions they received at the Saturday afternoon meetings of the Ministers with the children of the Sunday Schools.

Of late, another form of Ministerial Instruction for the young has been employed with great advantage: *the Ministers' Weekly Bible Classes.* These are chiefly restricted to the more advanced youth, and are met at different hours: the females, in the morning or afternoon of the appointed week-day; and the males in the evening. The plan usually pursued is, for the Minister to select some extended portion of Scripture as the basis of his instructions—such as the Antediluvian period—the Patriarchal age—the Jewish church—the history of Christ—the establishment and institutions of the Christian Church. These subjects, set forth by the Minister and conversed upon freely in

the class, become imbedded in the minds of young persons; and, by degrees, they thus obtain a minute and comprehensive knowledge of the Holy Scriptures. The great practical lessons taught are also made prominent, and impressed with earnestness upon the heart. The use of maps and pictures is also employed, so that the eye may be made the door for the mind while the verbal description gives instruction through the ear.

There can be no doubt of certain fruition to the Church of God, if this especial work of ministerial instruction be judiciously performed. It will prepare the most intelligent and the best educated for effective service in the church. Out of the number thus instructed may be selected Catechists, Leaders, and Teachers. Great care, however, must be exercised to retain for these classes their primitive character, as *Bible* Classes; and not to allow them to degenerate into mere lecture or discussion meetings. The Bible should always be the text-book in them; and they should be conducted throughout as *religious* services in connection with the church of God. It is gratifying to find that, though comparatively of recent origin, one or more such classes already exist in several of the larger circuits in Methodism.

5. Day Schools. These have engaged the largest share of attention among Wesleyan Methodists during late years. They are not new. It is quite in harmony with the spirit and genius of Wesleyan Methodism to provide a scriptural education for the middle and work-

ing classes of society. In 1739, Mr. Wesley, in his Journal, writes of a school he had begun to build, in the middle of Kingswood, for the children of the colliers. The Conference has, from time to time, urged Methodists to establish these week-day institutions, wherever the means of supporting them could be obtained. In 1833, a "Committee of Education" was appointed, to collect information as to the state of education in the Connexion; to excite it to increased effort for the establishment of Infant and Day-schools; and to arrange a plan for the institution of Day-schools, generally, in the Wesleyan body. This Committee has since been appointed annually; and in 1840, their "Plan" was presented to the Conference, and adopted by it. Its general principle is declared to be, that of *Religious instruction and worship;* and to secure these it is required—1. That the Bible, in the authorised version only, shall be the basis of all religious instruction; 2. The authorised Wesleyan Catechism shall be used in all the Schools; 3. Christian Psalmody, for which the Wesleyan Hymn Book shall be used, shall form a part of the daily exercises; 4. The School duties shall uniformly begin and end with prayer; 5. The children of the Schools shall be conducted to public worship in some Wesleyan Chapel, every Sabbath day—except where the parents of any of the children request that they may be allowed to attend their own place of worship.

Since that time, arrangements have been made for carrying out that Plan as extensively as possible. The

first requisite was that of duly-qualified teachers; and, after seeking in vain for untrained men who might prove effective school-masters, two or three were sent to Glasgow; and the result was so encouraging as to lead to a careful examination of the system of education there pursued, and, eventually, to its adoption. After this, one or two female teachers were trained for the tuition of Day-schools; and, in 1843,—the project having taken considerable hold upon the minds of the Methodist people,—it was resolved that an attempt should be made to establish Seven Hundred Day-Schools in the Connexion, within the period of seven years; and funds were collected and set apart to assist in their establishment. By this time, the necessity of having a Normal Seminary for the training of Teachers for Methodist Day-schools was felt; and it was resolved to institute one with as little delay as possible. Several important advantages of having the Teachers trained under the immediate inspection of the Committee, and in a Wesleyan institution, were apparent; and Mr. Stow himself, the founder of the Glasgow system, urged the establishment of a Normal Seminary on a Wesleyan basis, kindly offering to render it all the aid he could supply. The Committee sought, for a considerable time, to hire suitable premises, but none could be found that would serve their purpose; and they saw that to alter existing premises to meet their wants would be as expensive as to build. They, therefore, resolved to erect new buildings according to their wants. After considerable search, a site inclu-

ding an acre and a half of ground was secured in Westminster,—in the midst of a dense population, where children for their schools could be readily obtained; and the plans of James Wilson, Esq., F.S.A., of Bath, having been selected,—the foundation-stone of the Wesleyan Normal Seminary was laid by Thomas Farmer, Esq., on September 27th, 1849; and the building is now in progress.

The Normal and Practising Schools, Westminster. The buildings for these schools have been erected on an irregular piece of ground; and they have four entrances from the streets adjoining. The principal entrance is from the Horseferry-Road; the lodge entrance from Allington-Street; and the back entrances from Little-Peter-Street, and through a passage from Great-Peter-Street; giving access to the several schools from all parts of the populous neighbourhood around. The House of the Principal forms the front entrance in Horseferry-Road; and has associated with it offices, and committee-rooms, necessary for transacting the business of the establishment. This building is of the Tudor Style of Architecture; and is constructed of Sneaton stone, with dressings and quoins of Bath stone, faced. The front, as will be seen in the Engraving, is composed of three gabled bays, in each of which there is a lofty corbel-window, two stories high, and finished with suitable string-course mouldings and battlements. This form of building gives to the front a

domestic character, suited to the use to which it is to be applied; and yet associates it with the scholastic establishment to which it belongs.

Under the front buildings, in Horseferry-Road, is an arched gateway which gives access to THE QUADRANGLE OF THE TRAINING DEPARTMENT. This quadrangle, formed by the buildings appropriated to the students in the front; by the DINING-HALL on the right; and by the LECTURE-HALL on the left, is of the same style of architecture as the Principal's House; but it has windows and buttresses more decidedly ecclesiastical in their forms; and thus assumes, more fully, the collegiate character. The entrance to the range of buildings appropriated to the students under training, is by a flight of steps leading to a raised terrace; and by a large door in the centre, which gives ready and suitable access to the Lecture-Rooms, Class-Rooms, and the Dormitories for sixty male-students, and forty female-students. The more private rooms, such as Dormitories and Lavatories, are so arranged that the students of each sex are on separate floors, and these rooms are approached by separate staircases. The Dining-Hall is a large, spacious room, of good height; having a panelled ceiling; and being well lighted by pointed windows. The Lecture-Hall is of similar character, but somewhat larger, and having an open timber-roof.

Passing through the central building, the visitor arrives at the second, or INNER QUADRANGLE, which is formed by the several School-rooms, ranging, principally, on the left-hand side, in a line with the

Lecture-Hall. This range of buildings contains FOUR SCHOOLS for the use of infants, juveniles of both sexes, and for senior boys; with Class-rooms, Lavatories, &c. Each School-room is *sixty* feet long, by *thirty* feet wide, and *twenty* feet high; and contains a gallery and suitable school-furniture. At the farther end of this quadrangle are the HOUSES FOR THE MASTERS overlooking the play-grounds into which the enclosed area is divided. Cloisters, or covered play-grounds, extend around the quadrangle, for the use of the children in rainy weather. At the entrance, on the right, (from Allington-Street,) is a lodge for the protection of the premises. In the left corners of the inner quadrangle are two turrets, which, with the projection of the central part of the building, break the length of the front; and, at the same time, supply increased accommodations to the establishment.

Beyond this quadrangle, to the south, is the MODEL SCHOOL, a very neat and commodious building, raised from the ground on piers, so as to leave a covered area underneath for the use of the children in wet weather. Between this and the other School-rooms, and to the extremity of the premises on the left, is the large open play-ground of the Model School. On the right of this is the airing-ground for the senior school, in which will be placed the necessary apparatus for gymnastic exercises.

The entire mass of the several buildings, spread over the extensive premises, presents a variety of outline and plan necessitated by the irregular form of the

ground; but this circumstance has been rendered by the architect contributory to his purpose, in providing for the numerous wants of the establishment; and has been employed by him with great advantage so as to increase the picturesque effect of the whole.

THE GLASGOW TRAINING SYSTEM. It has already been stated, that this system, in its leading principles, has been adopted as a basis for Wesleyan Day-school Education. The distinctive feature of this system is, that it provides for the efficient training of human nature in all its powers—physically, mentally, morally, and religiously. Its paramount recommendation to a Christian community is, that it not merely *teaches* human beings, at the most impressible age, what they ought to do; but it *trains* them in the actual performance of their duty. It is not mere *instruction*—telling a child what it is to do: it is not mere education, in the accepted sense of that term—storing the mind with knowledge: it is *training:* the *practice* of that which is told by the teacher, and understood by the scholar. In this respect it answers to the scriptural injunction, "*Train up* a child in the way he should go, and when he is old he will not depart from it."

Thus, it will be seen, this system differs essentially from the mere *lesson* system, which is ordinarily employed in schools. It consists not in mere verbal teaching; but includes the *habitual exercise* in that which is taught. It does not confine the child in a

cramped position on a form, or at a desk, throughout the day, until the school is injurious to his health, and counteracts the design of nature as to the free use of his limbs in early life, and until the house for instruction is regarded by him as a place of gloomy restraint and confinement—an early prison-house, as it were; but it provides, by singing, and marches, and exercises in the play-ground, for his physical training. It does not cram the memory with daily lessons, which the children repeat by rote without understanding the meaning of what they say; but it exercises the mind by familiar illustrations of what is taught, by questioning, and ellipsis, in the gallery and in the class-room,—where, by close association, the important power of the sympathy of numbers is brought to bear upon the children, and thus *mentally* trains them. It not only communicates to them the commands and precepts of the Bible; but it requires their obedience to them in their conduct, not merely in the school-room, but also in the play-ground. It habituates them to submission to their teacher;—who is with them not only in the school-room, but mingles with them in their exercises of recreation;—to forbearance, gentleness, and kindness to their youthful companions in learning and in play; and to the practice of self-denial, by carefully abstaining from gathering the fruit and flowers, which hang and bloom around them on the walls and in the borders of the play-ground. It not only teaches them that it is their duty to attend the public worship of Almighty God, and to offer Him prayer and praise; but it exercises

them in these duties. It regards the Bible as the only perfect and unchangeable standard of morals and religion, and therefore makes that its daily lesson-book; and by catechetical exercises based upon it, and by the teacher's exposition, and picturing out of its truths, it fixes them intelligently in the understanding,—while, at the same time, it enjoins obedience to them in actual conduct.

The Glasgow system of education is, thus, an education of the whole man. This is its great recommendation; and on this account it has been adopted by the Wesleyan Methodist Connexion. But while the Connexion has adopted this system essentially, it does not bind itself to all the details of working the system. Using the system as a part of its agency for the benefit of mankind and the glory of Christ,—the Connexion, therefore, prudently holds itself at liberty to adapt and employ the system in the mode that shall be most efficient for the attainment of its great objects. And while not unmindful of deep obligation to the Glasgow system of education on which its plans of operation are based, nor purposing to be narrowly and ungenerously sectarian in its efforts to benefit the rising generation of the country,—yet, when advanced and matured by increasing knowledge and experience, the Connexion will properly designate their plan—"The Wesleyan Methodist Training System for the Young."

In the working out of this system it is necessary that the children should be classified and taught, ac-

cording to their respective ages; and for this separate schools—each with its own master or mistress—are required. This system, as at present used by the Wesleyan Methodists, includes, in a full educational department, *four* schools:—1. The *Initiatory* or *Infant-School;* 2. *The Juvenile School* for both sexes; 3. *The Industrial School* for Girls; and 4. *The Seniors' School,* for such as may remain longer than the ordinary period, and shall receive a higher education. All these schools are conducted on the same foundation-principle of *Training* the entire powers of human nature; but the exercises are adapted to the respective ages and attainments of the children.

(1.) The Infant School is for children under nine years of age; and is most important in the *Training* system. It not only imparts to them easy lessons of instruction—such as are suited to their tender minds; but it *exercises* them in the performance of that which is true and good. Children of such early years may not be able to receive secular and scientific instruction, with equal facility to those who are more advanced in age; but they are equally, yea more so than older children, capable of moral and religious Training, which is the most important part of the education of the young. They may not be able to understand so much as the elder scholars of arithmetic and geography; but they are equally capable of knowing so much of what is *right,* and what is *wrong,* as relates to them, and to their conduct; and they are far more

tractable, or *Trainable*, than older boys and girls. They more readily submit and obey. The twig is more pliable than the stronger branch: the softest wax will take the finest and deepest impression. There is less of evil habit to counteract and to subdue, and the child is far more readily led by the hand into the way in which it should go, while in its tender years. To accomplish for a human being the habit of *right doing*, before it has been corrupted by deceptions practised upon it by foolish and wicked nurses, and children at home, or in the street, is of incalculable importance; and, though in a pecuniary sense, Infant Schools "will not pay," yet such will be their results, by the Training system employed in them, upon the moral and religious interests of society, that if only one Day-school can be supported in connection with a religious society in a town, or a village, that school, undoubtedly, should be an Infant School. This school requires a gallery for simultaneous instruction and the benefit of mutual sympathy; and, also, a play-ground for separate and childish exercises, supplied with a circular swing to assist them in the free use of their pliant limbs, and surrounded by flowers and fruit—that they may learn to look upon pleasing objects, and while they admire, not touch nor taste. There should also be a class-room attached to the school, for separate examination of any number of the children by the Teachers.

(2.) The Juvenile School is for children of both sexes, from nine to twelve years of age. It is, in the

principle of training, the same as the Infant School; and, where the children admitted have been previously initiated into the exercises by their training in the Infant School, the course is simple and easy,—for it is only leading them forward in the way already entered upon. Where there has not been this preparation, as in the case of children admitted who have not been in the Infant School, the course to be pursued will be somewhat different and difficult. But the power of example and of sympathy, when such children are placed among those who had been previously trained, will greatly assist the Teachers; and where there is a full educational establishment, in most cases, the greater number of children in the Juvenile School will be such. This school will require full and complete apparatus of the Gallery, Bible-stand, Writing-desks, Black Demonstration-board, &c., which will be afterwards more particularly described in connection with the Designs for School-Furniture. There must also be attached to it one, or more commodious class-rooms, for the separate examination of selected numbers, with their doors opening into the school, and into the play-ground; so that the classes taught in them may pass immediately into them from the school-room; and from them into the play-ground. The *Play-Ground* should be as large and as pleasantly situated as circumstances will allow; and should have flower-border, fruit-trees, and two circular swings—one for boys, and the other for girls, so far apart as not to interfere with each other, when in use. There should

also be two sets of offices separately accessible by the sexes, and as much covered from observation as possible.

The non-separation of the boys and girls in the school, has usually been regarded, at the first view, as dangerous and improper. But facts and experience fully establish the truth, that they are better trained together than apart. The boys stimulate the girls to higher exercises of the mind, and to stricter observance of their conduct; and the girls soften and humanise the boys, and make them more gentle and forbearing, than if they were trained by themselves. The principle of the Glasgow system of education is *parental*. It pursues that course of training with the young which parents should pursue, if they had opportunity and were faithful to their individual charge. It does not profess to supersede, but to assist and carry out more fully family training. It performs for Christian and intelligent parents that which they, who are the natural and appointed trainers of their children, would perform, if their daily employment did not prevent them. In family training, boys and girls are not separated, but are associated with advantage to one another; and it is so in the school, where, as in this system, the children are at all times under the eye and superintendence of the teacher. In the play-ground, when left at liberty to go where they please, it will uniformly be found that the girls will separate themselves in a company from the boys, and exercise themselves according to their own instincts; and on this account

a second swing should be provided in the play-ground of the Juvenile School. In the play-grounds, the children are never left without supervision. The teachers attend the children—enter into their sports—gambol with them—observe their dispositions and conduct; and on returning into the school, when the children are assembled in the gallery, improprieties of behaviour are remarked upon,—shown to be such,—and reproof and salutary lessons are given, as the circumstances may require. The play-ground is, in fact, what Mr. Stow describes it to be, "*the uncovered school.*" The children in it are *trained* in the open air.

(3.) THE INDUSTRIAL SCHOOL is for girls above the age of nine years, who at certain periods of the day are taken from the Juvenile School for particular instruction in what distinctively belongs to their sex,—such as sewing, knitting, &c. They receive also elementary instruction, and Bible-lessons, from the mistress; and exercise themselves at times in their own separate play-ground, under the superintendence of the mistress, who, on their return to the school-gallery, reviews their conduct. This school is very important. In its occupations, it prepares the girls for the situations they will afterwards occupy; inasmuch as it trains them to habits of cleanliness, order, and industry. It requires a gallery,—with small tables for the girls' work, a Bible-desk, and a play-ground attached, with suitable offices.

(4.) THE SENIOR SCHOOL is for children above twelve years of age, and who may have been so far advanced,

as to require, if they continue longer under training by masters, a higher kind of instruction. Such will usually be found to be the children of parents, whose income is sufficient in amount to render it unnecessary that they should increase it by the early employment of their families in service: these children being intended either for trades or professions. A good sound commercial education, by training in the most useful sciences, and in book-keeping, is given in this school; and in some instances, where there is desire and preparation for it on the part of the boys, and qualification for it on the part of the master, mathematics and classics are taught. These schools, under prudent and efficient management, might even prepare the sons of the "upper classes" for the higher business of life and for the universities of learning. In that event their advanced income might be made to supply to some extent the deficiencies of the Infant and Juvenile Schools; but it is a false basis on which to commence Wesleyan Day-schools, that they shall necessarily be self-supporting. They are designed, principally, for the training of the children of the "working-classes," whose employments separate them from their families, during the greater portion of the day; and the necessities of the case, and the results that may be reasonably anticipated, demand a generous outlay for school-premises, and an adequate annual support.

In none of the schools conducted in strict accordance with the Glasgow system, are prizes given, or bodily punishments inflicted. Its great principle being

to train the whole man—morally and religiously, as well as mentally and physically,—it gives no higher place, and no gilt-bound book to a child for mere intellectual superiority. Nor does it punish for inferior capacity, or lower attainment in one department of learning. Its stimulants are moral, throughout; and its punishments are inflicted through the higher sensibilities of human nature, rather than by stripes which would produce pain upon the hand, or the back.

From what has been stated of the system of Week-day Education adopted by the Wesleyan Methodists, it will appear that, for its efficient and successful working *religious* and *well-trained* Teachers are necessary. The training of the children being moral and religious, the Masters and Mistresses who train them must be strictly moral and religious; and as the Wesleyan Catechism is taught in Wesleyan Day-schools—accompanied by illustrations, or "picturing out" in words by the Teachers, they must, in consistency, be Wesleyan Methodists. To attain the principal object sought by this system, the Teachers must not only be men and women of calm intelligence, and of self-control and government, but they must also be earnest Christians, who shall express strong thoughts from a manifest consciousness of their truth and importance. They must not be mere automatons, but living beings with hearts of love and words of fire, who shall feel that they are labouring not merely for a pecuniary

recompense but for the coming of God's kingdom; and who shall have *faith* in the system of training which they employ. They should be men and women "full of faith and of the Holy Ghost." But in addition to moral and religious fitness, there must be training in their art. Not mere *reading* how the system is to be worked; nor mere *seeing* how it is worked; but personal exercise and working in it. Shall men be trained for mere secular employment, and even for sports and recreations, and there be no preparatory training for the very important employment of educating children for time and for eternity? Preparatory training for Teachers of both sexes is essential; and experience has fully proved that this cannot be obtained sufficiently under a period of twelve months. It might be thought that Teachers for Infant Schools might soon be trained; but such Teachers, if fully efficient, are of the very highest class. It requires the greatest aptness to teach, and the fullest knowledge of human nature and of the truths communicated, to train fully a *little* child. The time has happily gone by when a visit to a school on the Glasgow system—or when a week or two's residence in it, was thought sufficient to qualify Teachers for *Training* children up in the way in which they should go for life. The practical working of the system has shown that the Teachers must be carefully trained by competent Masters for a period of at least twelve months.

It was the conviction of these requirements which induced the Wesleyan Conference, on the earnest

recommendation of the Preparatory Committees, to establish a Normal Seminary for Teachers. Before admission into this establishment, the moral and religious qualifications of the applicants will be ascertained; as also their general attainments. During their residence there, they will witness, and be exercised in, the actual working of the system in all its departments. The principles of it will be explained: the deficiencies of the Teachers under training will be pointed out; and their moral and religious interests will be carefully watched over, as well as their character as Wesleyans. And no Teacher will be sent as a professed Trainer for youth in Wesleyan Day-schools, who is not by competent authority pronounced to be duly qualified for his work. This Normal Seminary will contain Practising Schools, of every kind; and will also have, in connection with it, a school for practice with children of various ages—such as can alone be obtained in more thinly-populated districts. This, though necessarily imperfect, will show how far the Training system may be carried under such circumstances. The Schools of this establishment will also be Model Schools for the Wesleyan Methodist Connexion, where not only the Teachers, but also members of Committees, and persons interested in the founding and efficient working of Wesleyan Day-schools may find safe and satisfactory examples.

It is but just to the Rev. John Scott to state, that the entire arrangements in Wesleyan Methodism, re-

specting Day-school Education, have been made under his judicious and able superintendence; and, that the Normal and Practising Schools, at Westminster, will stand as a lasting Memorial of his zealous and persevering efforts on behalf of this important object.

CHAPTER III.

EXAMPLES OF SCHOOL PREMISES.

The accompanying Designs for School-buildings, and their Furniture, are given with the object of assisting the promoters of Sabbath and Week-day education in their general preparatory arrangements, rather than for the purpose of supplying Models to be strictly imitated in all their particulars. They have been carefully considered in their several proportions; and have been regularly drawn to a scale of feet given on each Plate, so that where found practicable and desirable, they may be copied and used as they are; but, in some instances, the situation and form of the ground on which they are to be built will require adaptations accordingly. In such instances, however, the Designs here given may supply general proportions for the Schools and Class-rooms, with their relative situations. Correct Estimates of their cost could not be given so as to be generally applicable. These must necessarily vary, according to the materials used, and according to the distance of the localities from which they would have to be conveyed; but the strictest economy has been observed with respect both to con-

The Village School

10 5 0 10 20 30

FEET

struction and style. It will be seen, that the Designs are for Schools of three classes,—ranging from the simplest room suited to the wants of a thinly-populated village, to the full educational establishment, requisite in a large mercantile city, or town. In the country it will not unfrequently be found desirable to unite two or more districts, and to erect the School in such a situation that it will be most easily accessible from several villages around. By this means, the system of youthful training would be more fully carried out; inasmuch as more commodious premises would be erected; the children attending the school be more perfectly classified; and greater economy be employed in the support of Teachers.

1. The Village School. This Design is intended for a School of the plainest and simplest kind, where the pecuniary means for education do not supply, and the small number of the population do not require a larger and more costly building. The general view in the centre of the Plate, though shown in perspective, is drawn to the scale of feet engraved underneath, and may be measured by it for the general proportions of length and height of the building, and of its details. The *Ground-Plan*, shows the proportionate breadth of the School to its length—the situation of the gallery, the fire-place, and the class-rooms. The *Play-ground* is intended to be on the opposite side of the School to that at which it is entered, and at the back; but this must of course depend upon the form of the ground,

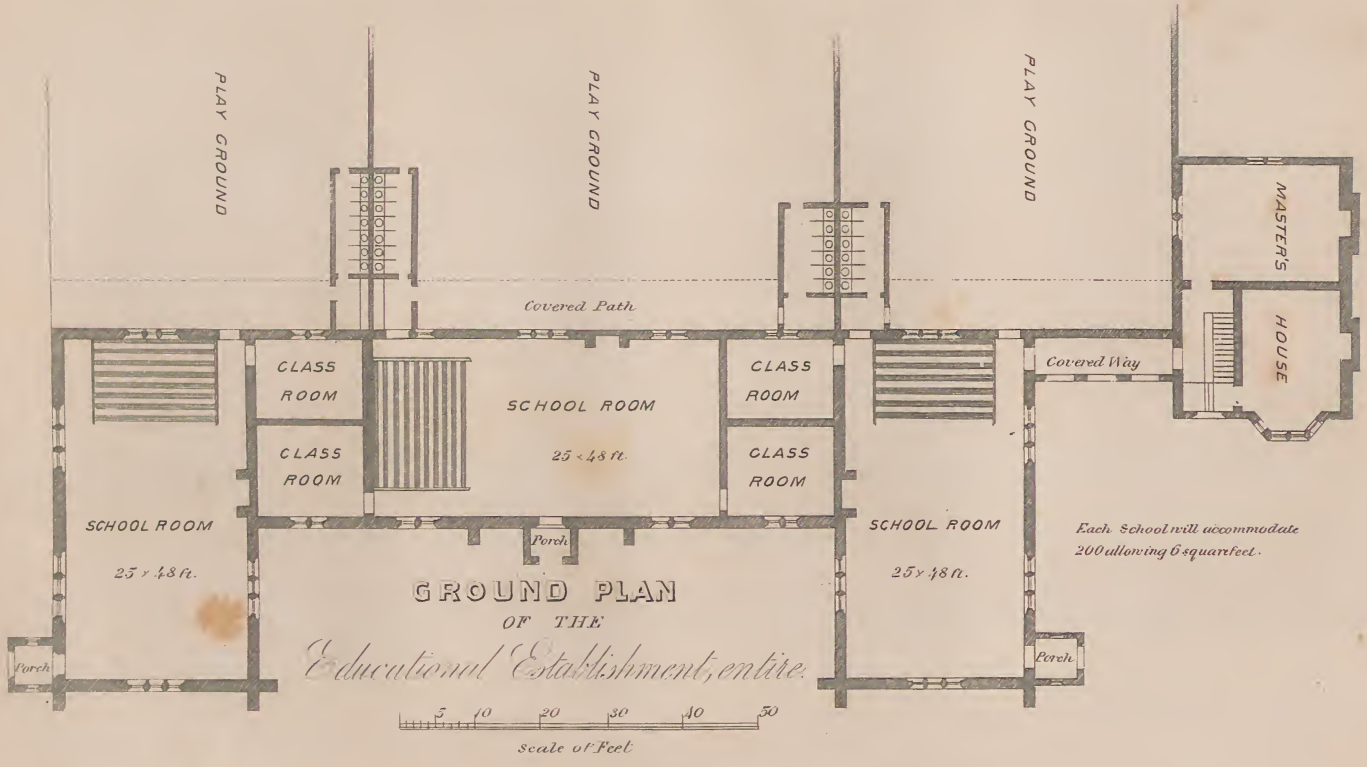
and upon the roads by which it is approached. The *Section* shows the foundation-support for the walls and the floor—the elevation of the gallery—and the construction of the roof. By this form of roof, (which is intended to be open,) considerable expense is saved in the height of the side walls, and great advantage is obtained with regard to ventilation.

2. The Town School. This Design is for a School of larger dimensions, and of rather more architectural finish, than are necessary in a mere village. It would accommodate two hundred and eight children; and has two Class-rooms at the gallery end of the building. It is entered by a porch at the nearest end, and is lighted by three windows on the right-hand side, by two on the left, and by a triangular aperture over the porch. There is a fire-place provided on the left-hand side. The elevated gable on the right would contain a bell, if desirable; and the play-ground might be on one side, or all round the School, as most convenient. The roof is intended to be open to the top, and its mode of construction may be learned from the section.

3. The Educational Establishment Complete. This Design is for Schools, where the entire course of the Glasgow Training System shall be carried out in all its branches; and where one Master, at least, shall reside on the premises. It is suited to a populous neighbourhood; and, while as economical in its arrangements and style as possible, would be viewed as an ornament of the city or town in which it

The Town School

The Educational Establishment complete

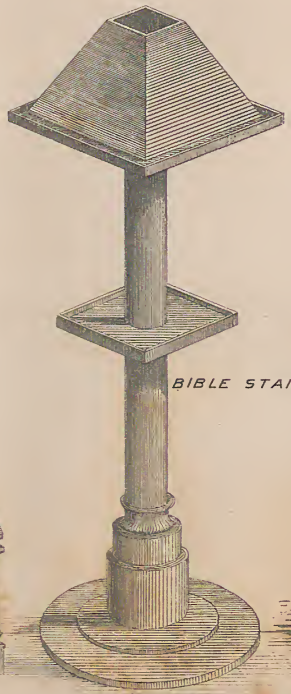

PLAY GROUND
PLAY GROUND
PLAY GROUND
MASTER'S HOUSE
Covered Path
Covered Way
CLASS ROOM
CLASS ROOM
SCHOOL ROOM
25 × 48 ft.
CLASS ROOM
CLASS ROOM
SCHOOL ROOM
25 × 48 ft.
SCHOOL ROOM
25 × 48 ft.
Porch
Porch
Porch
Each School will accommodate 200 allowing 6 square feet.
GROUND PLAN
OF THE
Educational Establishment, entire.
5 10 20 30 40 50
Scale of Feet

School Furniture

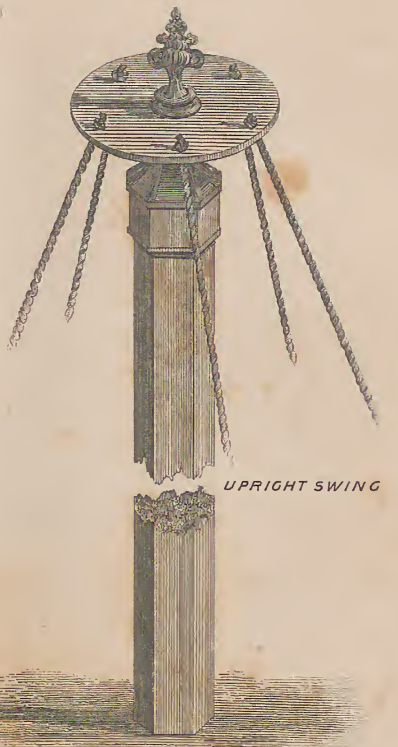
WRITING DESK

Fixed in the side wall

SECTION OF
SCHOOL GALLERY



BIBLE STAND



UPRIGHT SWING

might be placed. It includes three School-rooms, each of which would accommodate two hundred children, allowing six square feet for a scholar. Each School has a separate entrance, a suitable Class-room, and a Play-ground attached. The *Master's House*, provides a Kitchen and Parlour on the Ground-floor; and two bed-rooms above them. It is so situated as to overlook all the Play-grounds, and to afford easy access from it to the Schools. The elevated gable in front might enclose a bell, if desirable.

4. The School Furniture. The Designs given on the Plate containing this title will explain themselves. The *Section of the Gallery* shows its general construction; and the rise and breadth of each seat. There is space left behind, next the wall, for a passage that shall hold hats and cloaks. The *Writing-desk* is so constructed as to be fixed in the side-walls of the School; and to be folded down close against the walls when not in use. *The Bible-stand* may be used on any one of its four sides, and in the upper part may turn on a pivot, so as to be easily useable in any position. A drawer might be fixed in the upper or lower part of the stand. *The Upright Swing* may be situated in the part of the play-ground where most convenient. The upper part turns on a pivot; and, perhaps, it is better for the ropes to be appended to hooks. The pole should be plain, and without any base-moulding.

PART III.—DIRECTIONS.

PART III.

DIRECTIONS FOR THE ERECTION OF CHAPELS AND SCHOOL-HOUSES.

SECTION I.

THE SELECTION OF A SITE OF GROUND.

The Site of a Chapel should, if possible be central with regard to the population amidst which the building is to be erected. It should be dry,—rather elevated, but not on a steep hill,—sufficiently removed from annoyance by steam-engines, shafts of mines, noisy trades, or factories. It should be easily accessible by foot and carriage ways; but not so near to principal thoroughfares, as to subject the worshippers to disturbance from the noises outside the Chapel. School-houses should, if practicable, be built in an airy and pleasant situation, so as to be healthful, and impress the minds of the children with cheerfulness in association with the School.

The situations on which the early Wesleyan Methodists fixed for building their houses of worship, were often most uninviting and inconvenient to the sur-

rounding population. In some towns, they raised their chapels in such out-of-the-way places, that even the inhabitants of the town, unaccustomed to worship in them, had great difficulty in finding them. Yet, there is no room here for our censure. These self-denying and persevering men lived amidst persecution and reproach. Publicly hooted and pelted for their religion, they were glad to obtain even the obscurest situations for their Chapels. They did the best they could in the times in which they lived. But, having now become, by the Divine blessing, a large and prosperous community, whose importance and beneficial influence in the nation are publicly acknowledged, Wesleyan Methodists need no longer be afraid to show their Chapels and School-buildings, and to place them in such situations as will most extensively command attention, and be most easily accessible.

And where the circumstances of purchase are favourable, a larger piece of ground than is immediately required should be secured. In crowded cities and towns, it will sometimes be found very difficult, if not impossible, to do this. In such instances, the inconvenience must be borne with, and the risk of future needful enlargement of the buildings erected must be run. But, in many places, without great additional expense, large and ample sites of ground may be obtained at the first purchase,—such as shall in years to come abundantly repay for the apparent excess, when the chapel shall require enlargement, when more vestries and class-rooms shall be found

necessary, and when larger school-premises are demanded. Experience has painfully shown, that professed economy, with regard to the purchase of sites of ground for Methodist buildings, is often among the most expensive errors that can be committed. Most of the Wesleyan Chapels not recently erected have been enlarged,—some of them twice or thrice; and, in many instances, the land which had to be purchased for the enlargements had to be obtained at a most exorbitant price. In the proposed erection of a chapel, its enlargement and additional class-rooms should always be considered, and, if possible, provided for; and, if afterwards it should be found that more land had been purchased than it was desirable to retain, the erection of a good chapel will increase the value of the adjoining land for building purposes, rather than lessen it. In the event of the sale of spare land, however, by the Trustees, such conditions should be annexed as shall permanently secure the light and ventilation of the chapel, and preserve the class-rooms from injury, and the class-meetings from annoyance. Where the land to be purchased is very costly, and is pent up with surrounding buildings, the school and class-rooms may be placed under the chapel; but where sufficient land can be economically obtained, they should all be built above ground. The cost of separate buildings (with the exception of the additional land) will not be more than if they were placed beneath the chapel; while the chapel-premises may more easily be preserved clean, and the situa-

tion of the rooms will be much more healthful and pleasant.

From the recent expression of public opinion, and from the efforts now making to accomplish great sanitary improvements, it must be evident that it is not now advisable to lay out new burial-grounds in connection with Wesleyan chapels. Probably the time is at hand when public provision, under legislative enactment, will be made in the outskirts of all cities and towns for the burial of their dead. Such an arrangement may painfully disappoint many of the present generation, who, by the strong instincts of their nature, desire sepulture with their kindred,—as did Jacob, who commanded that his bones should not be left in Egypt, but be carried to mingle with the remains of Abraham and Sarah, Isaac and Rebekah, and of his own beloved Leah, in the field and cave of Machpelah, —and as did Ruth, who said to Naomi, "Where thou diest will I die, and there will I be buried." But who that has read the Reports of the Commissioners on the condition of Burial Grounds in the metropolis and other cities, will not see the necessity of improved regulations respecting them? Private feeling must give place to public good; and, foreseeing what the legislature will have to do, prudence suggests that new burial-grounds should not be opened in connection with the building of Houses of Christian Worship.

In the smaller towns and villages, where the church-yard is sufficient for the burial of all the dead, without risk or inconvenience to the living inhabitants,

it is very undesirable that Wesleyan Methodists should have separate grave-yards annexed to their chapels. To leave the large and spacious church-yard, where, shaded by old and venerable yew trees, rest sires and grand-sires of many generations, and to set apart a petty rood of bare ground beside the small chapel, looks offensively sectarian, and should be avoided. It is true, the unfeeling conduct of a few unreasonable churchmen, who have insultingly refused to bury the dead that had not been baptised in their churches, has done much to provoke some to desire a separate and independent burial-ground. But the Laws of Great Britain demand for Nonconformists the performance of all Christian funeral rites at their death; and will, if appealed to, punish the Parish Clergyman who shall dare to withhold them. And, in justice to the clergy of the Church of England, let it be remembered, that the disposition to wound and irritate the minds of Wesleyan Methodists by refusing the rites of burial, is far from being general. A few high-minded and illiberal ecclesiastics may have done this; but their conduct has been severely censured and condemned by the majority of their own brethren. Protected by the law, and by public opinion, in the burial of their dead, it is neither necessary nor desirable, in my opinion, that the Wesleyan Methodists should have separate grave-yards.

SECTION II.

THE SECURE SETTLEMENT OF WESLEYAN TRUST PROPERTY.

As soon as the promise of a site of ground for the intended buildings has been obtained, measures should be employed to secure its safe and permanent settlement by a suitable legal instrument. It would be well, in most instances, to have the Trustees in preparation *before* the agreement for the purchase of the site is made. As they are to become legally responsible for the property to be purchased, wherever it is practicable, of course they should be made parties to all the terms of negotiation and purchase. In *all cases* the land to be built upon should be *purchased*, and the fact of its having been purchased should distinctly appear in the Deed of Conveyance. Where a liberal contributor offers to give the land, let the full amount of value be paid to him for it; and let that amount be reckoned to him as a *subscription*.

The proper, safe, and by far the most economical mode of settlement of Wesleyan Trust Property for Chapels, is by a Deed of Reference to the MODEL DEED. Formerly it was the practice to recite, at length, all the terms and conditions of the Trusts, in every separate Deed by which the chapels were conveyed to the Connexion; but much unnecessary expense

was incurred by doing so; and, therefore, a Model Deed was carefully prepared, which received the approval of the most eminent Legal Counsel; and was enrolled in Chancery; and which, by the Conference of 1832, was recommended as a Deed of Reference to the use of the Wesleyan Connexion. By attending to this recommendation of *referring* in the Deed of Conveyance to the Model Deed, and adopting its clauses, rather than by transcribing, at length, all the terms and conditions of the Trust, the expense incurred is greatly reduced: the payment for the stamps being for the matter actually contained in the Deed of Conveyance, and not for the matter referred to in the Model Deed. In all cases, where it is practicable, a Wesleyan Solicitor, or a Solicitor known to be well acquainted with this mode of conveying Wesleyan Trust Property, should be employed; and, where this is not practicable, the draft of the Deed should, before the Deed is engrossed, be sent for examination either direct to a Wesleyan Barrister, or to a Wesleyan Solicitor; or else to the Chapel-Building Committee, who for the Trustees will readily obtain from competent legal authorities the examination of the Draft. *As soon* as the Deed has been prepared, and executed, it should be enrolled in the Court of Chancery. The Rev. John Mason, the Book-Steward, has, in many cases, kindly undertaken this service for Trustees at a distance, and may be confidently relied upon for the enrolment of Deeds sent to him.

The settlement of Wesleyan Trust Property for Schools is on the same principle as that for Chapels. It is by short Deeds of Reference to Model Deeds. There are two Model Deeds that have been prepared for the safe and proper settlement of Wesleyan Day and Sabbath Schools, and which have received the approval of the Conference, and of the Committee of Council on Education; and which in the printed forms are numbered I. and II. No. I. is for Schools erected *with aid* from the Parliamentary grant; and No. II. is for Schools erected *without Government aid*, but for which the local committees may *afterwards* seek grants for assistance towards alterations and annual support. These Deeds, in all their clauses, have been most carefully prepared under the advice, and by the assistance of the most eminent gentlemen of the legal profession, and may be safely relied upon, as legal instruments, to secure *in perpetuity*, and without any undesirable control or interference, the use of Wesleyan Day and Sabbath Schools for the objects contemplated in their first establishment; and the adoption of these Deeds, which have received the formal sanction of the Committee of Council on Education, will, of course, *facilitate* any negociations with the Government, by Trustees, for pecuniary aid. On these accounts, as well as on several others that might be named, these legal forms of settlement for Wesleyan School Property, should in all cases be employed.

Wherever it is practicable, the sites for Chapels and Schools, should be *Freehold*, in their tenure; but the Model Deeds have been so constructed as to admit, in cases of necessity, such clauses as will secure the proper settlement of Copyhold and Leasehold premises. Where either leasehold or freehold land is purchased on condition of a ground-rent, or other right being created or reserved out of the land in favour of the seller of the land, the Conveyance should be taken to one or more intermediate persons; treating the transaction as a sale to them on their private account, and concealing entirely the intended use of the land; and then they should convey to the Trustees by referring to the Trusts of the Model Deed. Copyhold property, and short leaseholds, should never be purchased for Chapels and Schools without the special consent of the Chapel-Building Committee, to whom the fullest possible information should be furnished.

Where a Chapel and a School are to be built on the same premises, it will not be necessary to have two separate Deeds. One Deed will serve, if the same individuals, who are Trustees for the Chapel, are also Trustees for the School. All that is required, is, that one portion of the premises must be settled on the Trusts of the Chapel Model Deed; and the other on the Trusts of either of the School Deeds.

When the Trustees of a School, erected without Government aid, and settled by a Deed of Reference

to the Model Deed, No. II., shall find it necessary, or expedient, to obtain assistance out of the Parliamentary Grant for alterations or annual support, it will not be requisite to add any thing to the original Deed; that Deed containing clauses which provide for such an emergency, but which will only be binding on the Trustees when they shall have obtained money from the Government.

Special care must be taken that all Chapel and School-Deeds strictly comply with the Act of 9 Geo. II., c. 36, commonly called the "Statute of Mortmain." And, in all cases, professional skill and experience should be employed to secure for Schools, as for Chapels, the safe and proper Conveyance of Wesleyan Trust Property.

The same directions for the Signing, Sealing, Witnessing, and Enrolling of Trust Deeds, are to be applied to Schools as to Chapels.

N. B. Printed and cheap Copies of all the Model Deeds may be had from the Conference Office, No. 14, City-Road, London.

SECTION III.

THE EMPLOYMENT OF AN ARCHITECT.

The Employment of an Architect to prepare the Plans, Specification, and Estimate of the intended building will next require attention. And this in all cases of Chapel building is necessary. In no instance should a Chapel be built without the employment of an architect. It may be a temptation to the Trustees, on the ground of supposed economy, to dispense with the services of a professional man, especially if they should have in their number, or among their acquaintances, an ingenious, clever builder, who offers to prepare them plans, and to overlook the building to its completion without any charge for doing so. But such a temptation should not be yielded to; for, in most instances, the results will be less satisfactory, not only in the arrangements and appearance of the Chapel, but also with regard to expense. An architect, who understands his profession, knows how to dispose of the materials in building so as to save more than the cost of his commission: he is more independent in his position with regard to the contractor than a mere builder can be: he is more responsible to the Trustees than one who confers upon them the favour of gratuitous oversight of the Chapel; and, if the contract be properly drawn up, he is the appointed legal

umpire, whose declared judgment will be final in the settlement of any dispute that may arise between the builders and the Trustees. A process at law would soon swallow up more money than the architect's commission on the cost of the building. There have been few things in Methodism more costly than the blunders made in Chapel-building by unprofessional men, who, with good intentions, but with great presumption, have undertaken to do what they were not qualified to perform.

In the selection of an architect great care should be exercised, so that the most competent person may be employed. The architect of known and approved ability in Chapel-building; who is personally acquainted with the religious services of Methodism; and who has already made successful efforts to provide for them, should be preferred to a stranger unaccustomed to the erection of Methodist chapels, however highly accomplished he may be generally in his profession. Experience, in this respect, as in others, is the most effectual teacher. If the principle of competition among architects be adopted; and the gentleman supplying the most approved Design is to be employed, then it is much better to select three or four professional men, who are known to be fully competent for the undertaking as competitors, than to invite by public advertisement, all the architects to send in designs who may choose to do so. In the latter case, besides the confusion and bewilderment of the Trustees, through the large number of designs presented to them for comparison, and

from which they will find it extremely difficult to select, with unanimity, the one most suited to their requirements—they will not, by open and indiscriminate competition, be likely to obtain the best designs; for architects of the greatest ability and experience, having full employment, will not enter into such competition with a number of speculative and unemployed persons. When the competitors have been selected, and their designs obtained, the Trustees should be careful not to be biased in their judgment by personal favouritism; nor by the offer of one architect to serve them for a less sum than the usual commission upon the cost of the building. This may in the end prove to be false economy. As before stated, just proportions, and suitable forms are the least expensive; and though the estimate presented may be low, yet, in the end, by extras and alterations, the actual expense may be high. The strengthening of insufficient walls and timbers, after the building shall have been completed; or the supply in a few years of a new roof, would amount to far more than the sum thought to be saved, originally, from the architect's commission. The most safe and impartial mode of procedure, in the selection of a design, is to have mottos, or marks, rather than the names of the architects attached to the drawings and specifications; so that the name of the successful competitor may not be known until his design has been selected by the Trustees. The Drawings sent by the competing architects should all be drawn to a fixed scale, and prepared in the same style of colour, so that the Trustees may not

be misled in their comparisons. There is a mode of giving picturesque effect to drawings, by colour, which, if employed by one architect more than another, may lead the Trustees to select an inferior design. The safest plan is to have all the drawings prepared to one scale, and in one colour. A Scale of *one-eighth of an inch to one foot* will be found generally most convenient; and a plain colour, such as Indian ink, or Sepia, will be most suitable. A general plan of the ground, showing the situation of the building, may be desirable, which should be drawn on a smaller scale; (say of 16 feet to 1 foot;) Sections of the roofs and galleries on a larger scale; and a Perspective general view, coloured, may be allowed; but, otherwise, the Drawings should all agree in their size and style.

The INSTRUCTIONS TO ARCHITECTS should all be in writing; and should be given by only *one* of the Trustees, appointed to do so, so that the architects may have equal advantages; and that none of them may be misled by verbal communications from an individual Trustee.

The Instructions should contain, among others, the following Particulars:—

1. The Style of the Building.
2. The number of Hearers it is intended to accommodate.
3. The number of Free-Sittings for the adult-poor.

4. The number of Sittings for the use of Sabbath and Week-day School children.
5. The width of the Seats between the partitions, which should not be *less* than 2 feet 9 inches.
6. The space allowed for each sitting, which should be—for adults, 18 inches; and for children, 14 inches.
7. The height of the seat-backs from the ground, which should not exceed 3 feet; and which should recline 3 inches from the seat, so as to give convenient support to the worshippers.
8. The situation of the Communion-table, which should be *before* the pulpit.
9. The place of the Orchestra, which should *not* be behind the Minister.
10. The number of Rooms required for Vestries, Schools, Prayer-Meetings, and for Class-Meetings; with the number of persons each room should accommodate.

The DRAWINGS *should include*;—

1. A *Block-Plan*, on a small scale, showing the situation of the buildings on the ground.
2. *A Plan of the Foundations*, showing how the floor of the chapel is to be supported.
3. *A Ground-Plan*, showing the arrangements of the seats, and which are intended for the adult-poor, and for school-children.

4. *A Plan of the Gallery and Orchestra*, if any.
5. *Elevations of the several Fronts of the Chapel.*
6. *Longitudinal and Transverse Sections* of the entire building, showing the depth of the foundations, the construction of the roof; and the intended modes of warming and ventilating.
7. *Sections of the Roof and Gallery*, on a scale of half an inch to one foot.

N.B. On *all* the Drawings, the dimensions should be carefully figured; not only the larger dimensions of the building in general, but also the smaller dimensions of the walls and timbers in their details, so that the height, the length, and the breadth of all the parts may be readily seen.

The ARCHITECT'S SPECIFICATION should be as full and as explicit as possible; including particular directions for all things requisite for the completion of the building.

The following PARTICULARS should be observed in the Preparatory Arrangements for erecting Chapels and School-Houses.

Foundations.—In order to secure the Foundations from partial settlement in loose soils, it is generally better to spread the Footings on each side of the Walls, or to build them on a course of Concrete,

than to deepen the Walls, or to adopt those expensive Works which are sometimes used.

If the Soil is damp, good covered Drains should be constructed.

Drains.—Drains should lead from the feet of all the Rain Water-pipes.

Floors.—For the Floor, Stone or Encaustic Tiles are preferable for the Lobbies and Passages; and, for the Sittings, Wood.

The distance between the Joists should not exceed 12 inches; these Joists to be laid on Sleepers, supported by Piers, so as to allow a well-ventilated space of 18 inches in depth.

No American Timber should be used in the Floors, Roofs, or other important parts of the Edifice.

The paved Floors may be laid on Brick-rubble, ashes, flints, or furnace-slack.

Walls.—The Walls, where practicable, should be built of Stone, either squared or rubble; or of Brick, faced with Stone or Flint, well bonded together; or of Brick solely—using such only as are thoroughly burnt.

No Cement nor Plastering should be used as a Facing on the exterior walls; and all Dressings should be of Stone.

If a Wall be built with two Stone faces filled in with rubble, unless thoroughly bonded together, a partial settlement would probably occur, and materially endanger the stability of the Work.

The Quality of the Mortar used is an important consideration.

The Walls should not be run up in a hurried manner; nor in the progress of building should one part be allowed to be carried to any considerable height above the other.

Sufficient time should be allowed for the Walls to dry before the interior is finished.

As a general rule the thickness of the Walls should be as follow;—

	Brick or Square Stone of the best Quality.		Brick—faced with Flint, or Stone.		Inferior Stone, or Rubble.	
	ft.	in.	ft.	in.	ft.	in.
If less than 20 feet high, and carrying a Roof not exceeding 20 feet span,	1	6	2	0	2	3
If more than 20 feet high, and carrying a Roof exceeding 20 feet span,	1	10½	2	4	2	7
If more than 30 feet high, and carrying a Roof of 40 feet span,	2	3	2	9	3	0

Where there are no Buttresses, nor Piers, the thickness for the Walls above given should be considerably increased.

Roof.—In Gothic Architecture an open Roof has the best internal effect; the Timbers of which should be wrought, and stained (if of Deal) in imitation of Oak.

Boarding may be advantageously used, instead of Plaster for the Ceilings.

A high pitch is very desirable, and if of a wide Span, horizontal ties will be necessary.

When the distance between the Principal Trusses necessarily exceeds 10 feet, intermediate Trusses should be introduced.

Cast iron Shoes, or Stone Corbels, should be provided wherever the Timbers bear upon the Walls.

The Common Rafters should not exeeed 12 inches apart.

The whole of the Roof-Timbers, as to dimensions, &c., should be properly calculated and proportioned to the construction and span.

Windows.—Where leaded Lights are used, the Quarries should be of small size; those of a diamond shape being generally preferable.

Copper bands (being less liable to stretch than Lead) should be used to secure the Lights to the Saddle-Bars.

Small Copper Gutters, fixed at the bottom of each light, will prevent the Wet streaming down the Window-backs, by conveying the condensed fluid to the exterior of the Building; and will also greatly tend to its preservation from decay.

Gutters.—Gutters, where used, should have great attention paid to their construction; otherwise the Walls and Timbers may receive great injury.

Cylindrical cast iron perpendicular Pipes are the best for conveying the Water to the Drains.

Where Lead Gutters are not required, Eaves-Gutters will be found necessary to preserve the Walls from Damp, caused by the wet blown against them.

Where cast iron Eaves-Gutters are used, great care should be paid to the quality of the castings.

All Parapets should be constructed so as to take off the water (caused by rapid thaws, or otherwise) which may exceed the capacity of the spouts.

In the narrowest part, Lead Gutters should be, at the least, 12 inches wide.

The openings to the perpendicular Pipes should be protected by means of Roses, from obstructions which might otherwise fall into them.

Chimneys.—Where Chimneys may be required they should be properly Pargetted, and particular care taken that no Timber be placed within 14 inches of them. They should not be made conspicuous, nor disguised in any ornamental feature of the Building.

Warming and Ventilation.—The Warming may be conveniently managed, by causing a current of fresh air from the exterior to pass over some heated material; and from thence conveyed into the Chapel through perforated risers to the steps of the Pews.

It is scarcely possible to effect complete Ventilation by means of the Windows alone, without greatly incommoding the Congregation. Hopper-Windows are the best as ventilators.

Where the Chapel is not ceiled, air-flues for the removal of vitiated air may be carried up in the Walls, with a vent at or near the roof.

Where there is a Ceiling, apertures may be made in the Panels and Bosses; or Ornamental Gratings may be used, connected with a Flue of sufficient size leading to a Ventilating Turret. A draught may be caused in this Flue, when found necessary, by means of a Gas, or other Stove.

The Ventilation may be regulated in this Flue by a Valve fixed within it.

Whatever mode of ventilation be adopted it should be carefully attended to; and all apertures should be kept open.

Communion-Table.—The Communion-Table should be raised two or three Steps above the Floor of the Chapel, and as much space as possible left adjoining the Rails for the Communicants.

Font.—The Font should be placed near the Communion-Table, having sufficient space left open around it for the Parents to kneel with convenience.

Reading-Desk.—The Reading-Desk should be slightly elevated.

Pulpit.—The Pulpit should be sufficiently elevated to command a view of the whole Congregation; and both the Pulpit and the Reading-Desk should be so placed as to intercept as little as possible the view of the Communion-Table.

Seats.—The Seats should be so arranged, that no part of the Congregation may turn their back upon the Communion-Table or the Pulpit.

Square, round, or double Pews should be avoided.

The distance required between the backs of Pews depends greatly on their height, and the arrangement for kneeling &c. From 3 feet to 3 feet 4 inches, will be found most convenient, where space and funds will admit.

If the backs of the Seats be not more than 2 feet 9 inches high, a clear width of 2 feet 6 inches may be allowed.

For both appearance and convenience this height is generally preferable.

If a greater height be adopted, the distance from back to back should not be *less* than 2 feet 9 inches in the clear.

The tops of the backs should not have a projecting Capping.

Means for kneeling must in all cases be provided.

Hassocks are to be preferred to Kneeling-Boards, especially where the space is narrow.

In length 20 inches should be allowed for each adult, and 14 for a child.

Children's seats may be 24 inches from front to back.

Galleries.—No Galleries should be allowed to cross the Communion end of the Chapel; and, when necessary, they should be made to appear rather as adjuncts and appendages to the Architectural Design of the interior, than as essential parts of it.

Vestry, and Class-Rooms.—The Vestries and Class-Rooms should be accessible from without.

Finishings.—Wall-wainscotting, or wood-linings, should be avoided, where possible, but when necessary, holes should be perforated in them underneath the Seats to allow the circulation of air.

Cement Skirtings are preferable to Wood, especially on the Ground Floor.

Cement, painted, may be substituted for the ends of Seats next the Walls.

It would be well for the Architect to show to the Trustees, how the proposed Chapel could be most readily enlarged, if in future years, increased accommodation should be required.

The ARCHITECT'S ESTIMATE should be of the *entire* cost; including the Painting, Warming, and Ventilating; so that, by adding to the estimated sum the Architect's commission, the Trustees may know the probable amount of the whole outlay, before they seek estimates from builders.

The BUILDERS allowed to estimate for the work should *all* be such as have the confidence of the Trustees, so that the lowest offer may be safely accepted. On this account, it is better to make a selection of Builders, from whom estimates shall be obtained, than to throw open the work to all builders who may choose to tender estimates for it. By this precaution the dissatisfaction may be avoided, which usually arises, when, for want of confidence, the lowest offer is not accepted by the Trustees.

SECTION IV.

THE FORM OF CONTRACT WITH A BUILDER.

The Builder's Contract should, like the estimate, be for the entire works. Where one person will contract for the whole at as low a sum as would have to be paid to the masters of the different departments of building, it will be more convenient to contract with him, than to make separate contracts with Excavators, Masons, Joiners, Painters, and Glaziers. Sometimes, however, by separate contracts—taking the lowest offer for each department—the total expense will be considerably less than if all the parts of the erection were contracted for by one Master-Builder; and when this is the case, of course, the less convenient mode of contract should, on the ground of economy, be employed. The Contract should be carefully drawn up; be signed by the Contractor and the Trustees; and be properly Witnessed, before any portion of the building is commenced. In it provision should be made for reductions and extras to be made under the *written* Directions of the Architect, and at the rate of prices on which the builder's estimate has been made. Also, for the final settlement of disputes between the Builder and the Trustees, by the expressed judgment of the Architect. The following may be given as a general Form of Contract.

Form of Building Contract.

This Indenture, made the day of , 18 , Between A. B., of , Builder, of the one part; and C. D., of ; E. F., of ; and G. H., of , (Trustees of the), of the other part. Whereas the said C. D., E. F., and G. H., or such Trustees as aforesaid, are desirous of erecting at aforesaid, and have appointed I. K., of , to be the Architect for superintending the execution of the said Building, and the Works relating thereto, or connected therewith. And Whereas, the said A. B. has proposed to contract with the said Trustees to execute and complete the Building and Works particularised in the general Specification and Drawings prepared for the purpose by the said I. K., and such other Works as may be implied therefrom, at the price of Pounds; and the said Trustees have accepted such proposal. And Whereas, the said Specification (which is marked A), and the said Drawings (which are numbered from 1 to , inclusive), have been respectively signed by the said A. B. and by the said Trustees, and are deposited with the said I. K.

Now these Presents Witness, that in consideration of the sum of Pounds, to be paid in manner hereinafter mentioned, the said A. B. doth hereby, for himself, his heirs, executors, and administrators, covenant with the said C. D., E. F.,

and G. H., their heirs, executors, administrators, and assigns in manner following—that is to say,—That he, the said A. B., his executors or administrators, will, on or before the day of 18 , in a good, substantial, and workmanlike manner, with the best materials of their several kinds, execute and complete the said Buildings and Works mentioned or described in the said Specification and Drawings; and, likewise, such other Works as are necessarily implied in, or may be reasonably inferred from, the said Specification and Drawings, or any of them, or from these presents, although not expressly mentioned or described therein respectively; and will execute and complete the same in conformity to the general Instructions of the said I. K., and to such explanatory Drawings as shall, or may hereafter, from time to time, be provided by him; and will, on or before the day of carry up and roof in the said Building, and will, on or before the said day of deliver up the said Building in a clean and perfect state, fit for use; and clear the Ground of all Scaffolding, Materials, and Rubbish whatsoever. And Further, that if, at any time or times, during the progress of the said Building and Works, any of the materials intended to be used therein by the said A. B. shall be considered unsound or improper by the said I. K., or by any Agent or Clerk of the Works whom he may from time to time appoint to watch the execution of the said Building and Works, or any part thereof, the said A. B., his executors or administrators, will, upon Notice in writing given to him or them, or left at his or their usual or last known place of abode,

immediately remove the same from the Premises; and that in default of such removal for three days after such Notice in writing, it shall be lawful for the said I. K., (without incurring any liability thereby, or by reason of any loss or damage that may happen to such materials therefrom,) to cause the same to be removed at the expense of the said A. B., his executors or administrators, to such place or places as the said I. K. may think proper, he, nevertheless, giving information to the said A. B., his executors or administrators, if requested so to do, of the place or places to which the same shall have been removed, and all expenses attending such removal may be deducted out of any subsequent payment or payments that shall become due to the said A. B., his executors or administrators, under this agreement. And Further, that if, at any time or times, during the progress of the said Building and Works, or within two calendar months after the completion thereof, the said I. K. shall consider any part of the said Building or Works unsound or improperly executed, the said A. B., his executors or administrators, will, upon like Notice in writing, without making any extra charge whatsoever, immediately take down such unsound or improperly executed part of the said Building and Works, and replace the same by sound and properly executed work, and effectually make good all such parts (if any) of the said Building and Works as shall have been in anywise injured or affected by such taking down or replacement.

Provided Always, and it is hereby agreed, that the opinion or assent or other act of neglect of

any Agent or Clerk of the Works appointed by the said I. K. as aforesaid, shall not be binding upon the said Trustees, their heirs or assigns, or the said I. K., or restrain or impair the discretion and authority hereby given to the said I. K., or exonerate the said A. B., his executors or administrators, from any of the liabilities of this present Contract, with respect to bad workmanship or to the use of unsound or improper Materials, or otherwise howsoever. And these presents further Witness, and in consideration of the Premises and of the stipulations hereinbefore contained, the said C. D., E. F., and G. H., do hereby, for themselves, their heirs, executors, and administrators, covenant with the said A. B., his executors, administrators, and assigns, that (subject nevertheless to the provisions hereinbefore contained) they, the said C. D., E. F., and G. H., or some or one of them, or their, or some or one of their heirs, executors, administrators, or assigns, or other the Trustee or Trustees for the time being of the said will make Payments from time to time as the work progresses, after the rate of per cent. for the amount of Work actually fixed in its place, due notice having been given two weeks before by the said A. B. to the said I. K., notifying the amount required; but no payments will be made without a written Certificate from the said I. K., and such Certificate shall not in any way screen the said A. B., if improper materials or workmanship may have inadvertently been passed, or in case any damage may arise to the Building or Works from Fire or otherwise previous to being taken out of the hands of the said A. B.

And it is hereby further agreed, that a balance of Ten Pounds per centum shall remain in the hands of the said C. D., E. F., and G. H., or such other Trustees as aforesaid, as a security for the finishing of the said Building and Works, and likewise as a guarantee for the good quality in all respects of the whole of the Work, and the said Balance shall remain unpaid for three calendar months next after the completion of the said Building and Works, and also until all defects which the said I. K. shall, within the said period of three calendar months from such completion, certify to exist in the said Building or Works shall have been completely remedied by and at the expense of the said A. B., his executors or administrators. And it is hereby further agreed, that the decision of the said I. K., with respect as well to the state and condition as to the completion of the said Building and Works or of any particular portion thereof respectively, and also with respect to every question which may arise concerning the construction or effect of the said Specification and Drawings, or of any of them, shall at all times be final and conclusive on the said A. B., his executors and administrators. And the said A. B. doth hereby, for himself, his heirs, executors, and administrators, further covenant with the said C. D., E. F., and G. H., their heirs, executors, administrators, and assigns, that, if the said A. B., his executors or administrators, shall not complete on or before the said day of the whole of the said Building and Works, (except such colouring or painting, if any, as the said I. K. shall permit to be postponed) he, the said

A. B., his executors or administrators, will pay to the said Trustees or Trustee for the time being the sum of Pounds for every Week which shall elapse between the said day of and the time of the completion of the said Building and Works; but so, nevertheless, that the said weekly payment shall not be incurred in respect of the time, if any, during which the said A. B., his executors or administrators, shall be prevented from proceeding with the said Building and Works, by fire or any other unforeseen accident which, in the judgment of the said I. K., shall be considered a sufficient excuse, and if the said A. B., his executors or administrators, shall fail in the performance of this contract in any other respect, he, the said A. B., his executors or administrators, will pay to the said Trustees or Trustee for the time being, the sum of Pounds as liquidated Damages. And, also, it is hereby further agreed, that if the Trustees shall deem it proper, at any time or times, during the progress of the aforesaid erections, to make any alterations, either in the way of additions, or reductions, they shall be at full liberty to do so, without rendering these presents, or any thing herein contained void, or altering the same in any respect whatever, save and except only that such alterations, additions, or omissions, shall be estimated and valued by their architect, I. K., in a fair proportion according to the prices on which the Estimate by A. B., the builder, was originally made—the list of which prices is herewith given to the Architect. All orders for additional work shall be given by the Architect in writing; and, unless such orders are produced

by the Builder, no claim shall be made for it upon the Trustees, notwithstanding any custom to the contrary. In Witness whereof the said parties to these presents have herewith set their Hands and Seals, the Day and Year first hereinbefore written.

SECTION V.

THE APPLICATION TO THE CHAPEL-BUILDING COMMITTEE.

The Application to the Chapel-Building Committee for their sanction and approval of the proposed erection should be made, *before* the Contract is made with the Builder, and as soon as the entire cost can be ascertained. This application must be made on the printed Form of Application, supplied by the Book-Steward to the Superintendent Ministers; and by written specific answers to *all* the questions contained in it. But *before* the sanction of the Chapel-Building Committee can be given to any case of Chapel or School-Building, it must *previously* have received the approbation of the Quarterly Meeting of the Circuit, and have been recommended, on the conditions set forth in the application, either by the Financial District Meeting in September, or by the Annual District Meeting in May. The only exception to this rule allowed by the Conference is, when, in a case of extreme necessity, the chapel *must be* erected between

the Conference and the month of April following; and when the particulars of the case, in its plans, specifications, and estimates, could not be obtained in time to present for minute examination at the September District Meeting. Then the case *generally* must be recommended by the District Meeting; and the Chairman of the District must specify, *by letter* to the Building Committee the judgment of the District Meeting, as to the necessity and expediency of such erection. In all cases where it is deemed necessary, the Chapel-Building Committee may require the Plans, Specifications, and Estimates of the proposed erection to be sent to them.

The CHAPEL-BUILDING COMMITTEE meets in Manchester, usually, on the first Wednesday of each month. It is composed of Ministers and Laymen who have had considerable experience in the practical working of Methodism. Some of the members of that Committee have been connected with it from its first formation, and have devoted great ability and much time to its interests. Ministers well versed in Methodist Laws and usages, and extensively acquainted with the character and circumstances of the Circuits throughout the Connexion;—Gentlemen of independent fortune who, for years past, as members of the Chapel-Fund Committee, have given careful attention and efficient service to the relief of chapels burdened with debt, and who have learned from such cases how most effectually to guard against the repetition of them;—Solicitors,

acquainted with the proper modes of the purchase and transfer of property, and with the Wesleyan mode of settlement of Trust Estates;—and Commercial Gentlemen, accustomed to large money transactions — form the Chapel-Building Committee, and attend with a regularity that is not surpassed, if equalled, by any other Committee in Methodism. The Laws and Regulations by which they act may be found in the printed Minutes of Conference. They include the following, in addition to those previously named, respecting the Form of Application, &c.

1. Full two-thirds of the entire cost of the proposed building must be promised, and, at least, one-half of it obtained, and lodged in some respectable bank.

2. At least one-half of the names of the gentlemen who are to act as Trustees, whose consent has been previously obtained, shall be forwarded with the application to the Committee.

3. That if it should be deemed necessary, to deviate from the particulars of the case, as sanctioned by the Building Committee, so as to *increase the cost of the building*, such deviation must be fully and distinctly stated in a renewed application to them, and receive their sanction before it be made.

4. The Form of Application, and the *engagement* to fulfil the conditions which it specifies, must be signed by the Superintendent Minister of the Circuit, and by two of the Trustees.

There is a general Rule of the Committee, formed from long experience and extensive observation, by which their judgment is generally directed; viz, that

the expected income of a proposed chapel must supply, at least, 15 per cent. on the remaining debt. This rule allows 5 per cent. for the payment of interest money; 5 per cent. for current expenses; and 5 per cent. for the gradual reduction of the debt. But this is not a Rule that can be universally applied; for in some cases 15 per cent. income would not be sufficient to meet the current expenditure. In many of the smaller chapels, nearly the whole income is required for the annual expenses of lighting, cleaning, and repairs; so that, if there be any considerable amount of debt upon them, there is nothing by which to reduce it, while the property, as it gets older, deteriorates in value. There is no safe judgment concerning a chapel case, but in the consideration of it on its own particular circumstances; and, therefore, the Building Committee, while required to see that at least two-thirds of the proposed outlay will be raised before they sanction any case presented to them, are very properly authorised to reject any case, which, in their judgment on these, or any other terms, would not be *legally*, nor *financially* safe.

When the sanction of the Chapel-Building Committee has been obtained, *two copies of the conditions* on which their sanction was given, are to be made; one for insertion in the Minute-Book of the Trustees, and the other for insertion in the Circuit-Book by the Superintendent; so that either party may, as found necessary, be able to refer to the conditions of the engagement made with the Building Committee.

The Applications for Enlargements; for Organs; and for School Buildings, are placed by the Conference under the same regulations, as those for the erection of New Chapels; and require, in each case, the approval of the Quarterly Meeting of the Circuit, the recommendation of the District Meeting, and the specific answers to be given in writing on the Printed Forms of Application. All School-Buildings are required by the Conference *to be built entirely free from debt;* the erection of organs and nearly all enlargements of chapels, sanctioned by the Committee, have to be accomplished without any increase of the debt remaining on the property.

Application to Sell Wesleyan Property, (as in the case of disposing of an old Chapel, in the town where a new one is to be built,) must be made on the Printed Form which has been prepared for that purpose. And that great inconvenience may not arise to the Trustees by waiting until the following Conference, for authority to sell, that authority is given to the President for the year; who, in the recommendation of the Building Committee, gives, in a printed document to the Superintendent Ministers and the Trustees, power to dispose of it on the conditions set forth in the form of Application. In some instances the Deeds of Sale, require the personal signature of the President; and where this is required the Deeds must be forwarded to him for that purpose.

SECTION VI.

COMPLETION AND OPENING OF A NEW CHAPEL, OR OF ONE ENLARGED, &c.

Before opening a New Chapel, or re-opening one that has been enlarged, leave to do so must be obtained from the Chapel-Building Committee. This will be given by the Secretary of that Committee, when the Superintendent and the Trustees have certified, in writing, that there is reason to believe that the conditions on which the sanction to build or enlarge the Chapel were given, will be fulfilled. Also, in the case of every New Chapel, the Conference requires that it be duly registered as a Place of Public Worship; and that the Certificate of such legal register be publicly read at the first opening service. As soon after the opening of the Chapel, as possible, when the contributions and collections have been received, and the expense of the erection shall have been defrayed, the Trustees should meet and audit their accounts, so that, according to the engagement made in their application with the Building Committee, they may, *within a month* from the opening, make a return of the state of their Trust; and also, that within *three months* after the opening, a final statement of the total amount of the cost, and of the Debt for which the Trustees are responsible, may be made and registered in the books

of the Committee. This latter return is usually made through the Chairman at the annual District Meeting in May. The case is then reported to the Conference; and if the engagement made by the Trustees with the Committee has not been honourably fulfilled, it is excluded from all relief from the Chapel-Relief Fund, if at a future time, such relief should be required.

To persons unacquainted with the difficulties in which the Trustees and the Connexion have been involved, by past injudicious transactions in Chapel-Building, some of the above-named Laws and Regulations may appear trivial and unimportant, but *experience* has *proved* that they are *necessary* to the safe and efficient working of this department of Wesleyan Methodism.

All the authorised Forms of Application, and of Return Schedules, may be had from the Book-Room, by the Superintendent Ministers of Circuits in which they are required.

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